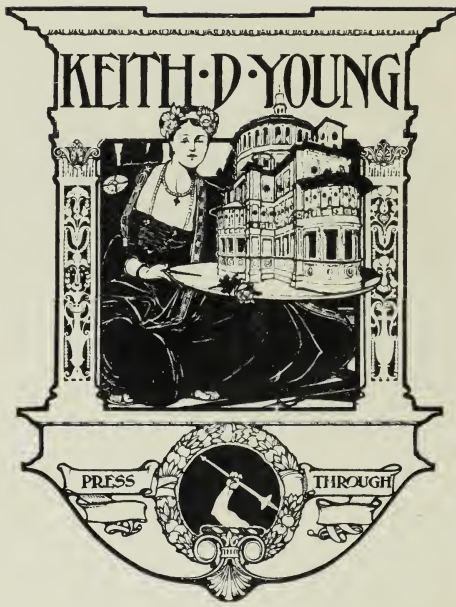


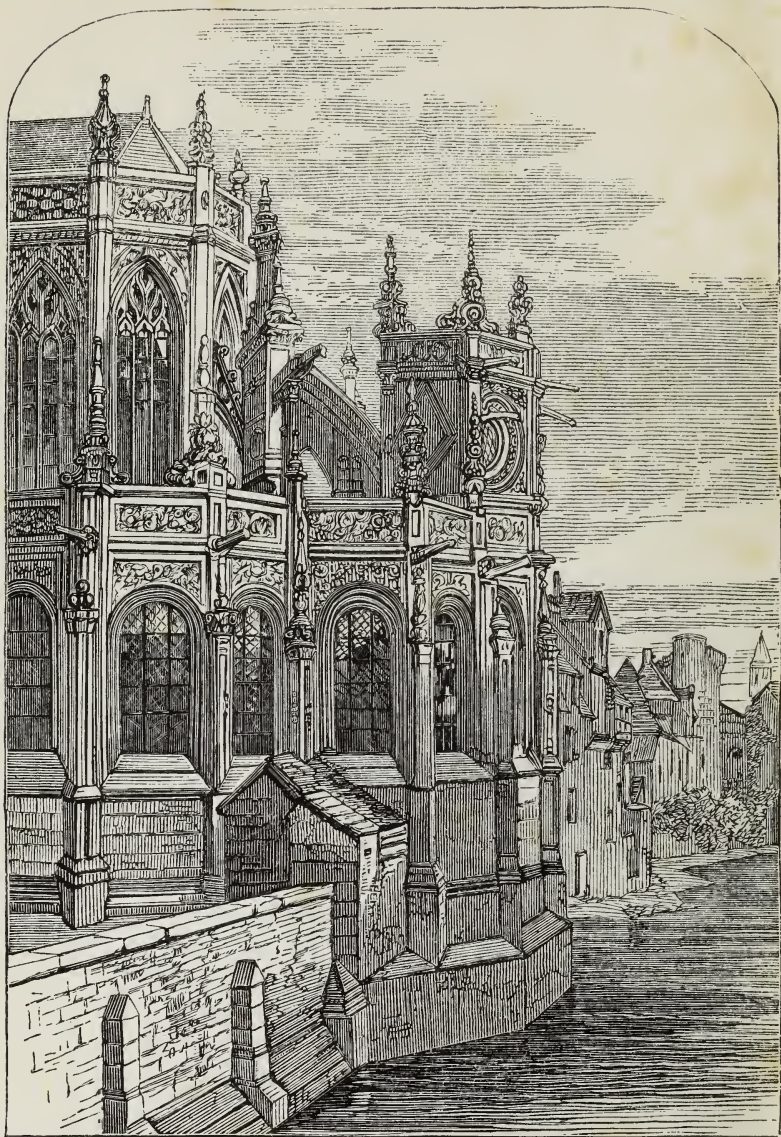
Church
and
Conventual
Arrangement.



Church and Conventual
Arrangement.



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Church and Conventual Arrangement.

WITH COPIOUS REFERENCES, A COMPLETE GLOSSARY,
AND AN INDEX.

AND ILLUSTRATED BY

A SERIES OF GROUND-PLANS AND PLATES OF THE ARRANGEMENTS OF
CHURCHES IN DIFFERENT COUNTRIES AND AT SUCCESSIVE PERIODS,
AND OF THE CONVENTUAL PLANS ADOPTED BY THE
VARIOUS ORDERS.

BY

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AND HON. SEC. CH. CH. ARCH. ASSOCIATION.



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“QUIS MIHI JURE SUCCENSEAT, SI QUANTUM CÆTERIS AD RES SUAS
OBEUNDAS, QUANTUM AD FESTOS DIES LUDORUM CELEBRANDOS, QUANTUM
AD ALIAS VOLUPTATES CONCEDITUR TEMPORUM, QUANTUM ALII TRIBUUNT
TEMPESTIVIS CONVIVIIS, TANTUM MIHI EGOMET AD HÆC STUDIA
RECOLENDAS SUMPSERO ?”

TO THE
PRESIDENT AND COUNCIL

OF THE
ROYAL INSTITUTE OF BRITISH ARCHITECTS,

THIS VOLUME,

By their permission, is Inscribed.

P R E F A C E.

“ Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider.”—LORD BACON.

THE materials for the following pages were mainly collected while I was preparing my volumes on the Cathedrals and Minsters of the United Kingdom. The Paper itself has been carefully revised, augmented with considerable additions, and provided with copious References, Notes, a Glossary, and an Index ; in deference to the suggestions of several distinguished members of the Royal Institute of British Architects, before whom it was read. I can truly say, that it has cost me upwards of a year of continuous labour in arrangement and condensation, and is the result of the study of many years. It will now form, it is to be hoped, a convenient Book of Archæological Reference on a subject which has never hitherto received any special treatment in this country. The arrangement of Parish Churches did not enter into the design ; and any observations on that department of the investigation were rendered superfluous by the works of Messrs. Barr, and M. H. Bloxam, published in 1859 ; and an earlier volume by the Rev. G. A. Poole, *Churches, their Structure, Arrangements, and Ornaments*. An admirable practical address upon this subject has been recently delivered

by Mr. G. Blomfield, M.A., Vice-President of the Architectural Association, which deserves general attention.

I had intended to have inserted some Notes upon the intercourse which subsisted between Ireland and England and Northern Europe, as illustrating the prevalence of square east ends to churches in those countries. Kirkwall was built by the Norwegians. St. Swithin is a title of dedication in Norway, to which a mission was despatched in 1000. St. Rumbold, Archbishop of Dublin, at Mechlin. Sigifred, Archdeacon of York, became the first bishop of Wexio, in Sweden; Wilbrord, monk of Ripon, who died 741, Bishop of Utrecht. Swithbert was a bishop in Prussia. Winfred, of Crediton, first Archbishop of Mayence. Willebord was the first bishop of Bremen, and Godbald in Norway. The connexion between Ireland, Glastonbury, Wales, Iona, and Cornwall, and that subsisting between Iona and Lindisfarne, the centre of numerous missions through England, converge upon a subject of deep interest. Monastic institutions passed from the East by way of Italy and Tours, in France, into the British Isles; and no doubt to this influence may be traced many peculiarities of their early architecture, which will be duly noted in a subsequent page. It is an observable fact, that wherever square-ended churches are prevalent the Reformed Faith took strong root, but has only made a slender progress in the lands of the chevet and apse.

The Index has been carefully compiled, and a Glossary subjoined, containing the more difficult Words which occur in ancient charters and chronicles; and also Extracts, selected from mediæval writers, illustrative of the subjects mentioned in the text. Articles on Bells, Ecclesiastical Terms, Vestments,

Organs, Service-Books, the Monastic Rule and Offices, have for convenience been thrown into the form of an Appendix. In every case references to standard authorities, both ancient and modern, have been added. As Mr. Beresford-Hope has announced a volume on the Modern Cathedral, some practical observations which I had intended to offer have been omitted. It has been my object to divest the subject of any but inevitable technicalities; and these, I trust, a reference to the Glossary will render intelligible to the youngest student of the spirit and aim of the old architects.

My purpose has been threefold: first, to trace and delineate the gradual and successive developments and the mutual influence of various schools of early Christian and mediæval architecture; secondly, to exhibit the expansion of the early church, owing to ritual changes, national character, or the intercourse of the builders with other countries; thirdly, to show the original type of conventual arrangements, with its subsequent divergencies and modifications induced by the special requirements of particular Orders of religious.

The subjects considered in the present volume admit of indefinite development; and I was not anxious to say all that might be said, so long as I omitted nothing which was material to their discussion. The abundant references which are supplied will enable those who wish to pursue any particular department of the study, to consult a rich store of authorities; and I will express my hope, that those who may discover, from sources unknown to me, any additional information of importance will kindly communicate it to me; but in every case with exact reference to the authorities. In the words of Lord Bacon, "We think it not amiss to try, if happily these things may

be regarded by others ; so that while we are perfecting those things which we design, this part, which is so various and burdensome, may be provided and prepared, others adjoining their labours to ours in this occasion, especially seeing our strength if we should stand under it alone, may seem hardly sufficient for so great a province, the materials being of so large an extent that they must be gained and brought in from every place.”

All additional matter with which correspondents may be so kind as to favour me, will be published in a supplementary form as Notes, from time to time, with their names affixed. I will simply remind my readers that Lucretius says, the man who gives to another light loses nothing himself, but confers much occasion for gratitude on the recipient.

M. E. C. W.

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ERRATA.

- In the plate of Durham Cathedral, *for* Gallery, *read* Galilee.
 „ Ely Cathedral, *for* J., Tower, *read* J., Minor Canons' Vestry.
 „ „ *for* E. Dome, *read* Octagon.
 „ „ *for* G. Choir, *read* Presbytery.

ANALYSIS OF THE BOOK.

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ON

Church & Conventual Arrangement.



THE Upper Chamber of Jerusalem was an ordinary dwelling-room, built, like many of the Norman houses, over store chambers. The first mention of a church occurs in St. Paul's Epistles;¹ the next is of the early part of the third century. The word *κυριακον*, or church, occurs first in the writings of the succeeding century.² The form adopted was that of an oblong, allegorical of a ship,³ a symbolism preserved in the name of nave (*navis*), as the spiritual church was described as "The Ark of Christ;" and the triple arrangement, of the lower arcade, triforium, and clerestory, bears an analogy to the first, second, and third storeys of the Ark. In the Baptismal office of the Church of England the same imagery is introduced. In an "Apostolical Constitution" of the

¹ 1 Cor. xi. 22; S. Aug. Quæst. in Lev. lxxvii; Ducange, iii. 3, and SS. Basil, Chrysostom, and Jerome; Sedulius and Eucumenius, quoted by Mede. St. James, ii. 2, uses the word Synagogue. See also Bingham's *Christ. Ant.*, B. viii. ch. 1. § 1, 2, 13, and Riddle's *Christ. Antiq.*, pp. 665-706. See also other authorities on the origin &c. of Churches, p. 801.

² Lamprid. *Vit. Sev.*, c. 49; *Chron. of Edessa*, ap. Asseman. *Bib. Orient.*, tom. i. p. 57; *Tert. de Idol.*, c. 7; *Adv. Val.*, c. 3; *De Cor. Mil.*, 3; *De Pud.*, c. 4; *Cyprian, Ep.*, lv. 33; *Greg. Thaum. Ep. Can.*, c. 11; *Greg. Nyss. in Vit. Greg. Thaum.*; *Dionys. al. Ep. Can.*, c. 2; *Lactant. Inst. Div. l. v. c. 11*; *De Morte Persec.*, c. 12, 45; *Ambros. in Eph. iv.*; *Euseb. H. E.*, 1. viii. c. 1, 13; *Optat. de Sch. Don.*, lib. ii. c. 4; *S. Clem. Alex. Stromata*, vii.

³ See S. Aug. *de Verbo Domini*.

fourth century, the direction is given: "Let the church be oblong, turned towards the east, with lateral chambers (*παστοφορια*) on both sides, toward the east, as it is to resemble a ship; let the bishop's throne be in the midst, with the presbytery sitting on either side, and the deacons standing by."¹ The church of SS. Vincenzo and Anastasio, at Rome, built by Honorius I., c. 630, has its walls curved like the ribs of a ship. However, in the poem of S. Gregory Nazianzen, "The Dream of Anastasia,"² mention is made of "a Christian temple of four parts, with aisles in the form of a cross." At Djemilah, in Egypt, Lenoir³ states that the foundations of a church, anterior to the time of Constantine, were discovered; it contained a square cella, inclosed by walls; a nave of five bays, with arcades opening on three colonnades, without a porch, but having a door on one side.

TEMPLES CONVERTED INTO CHURCHES.⁴

At Thebes,⁵ Baalbec, Philæ, Sebona, and Maharraka, mentioned by Belzoni, the Christians effected a new internal arrangement of the Pagan temples; a plan not uncommon, as we find in Eusebius,⁶ c. 380, and in Sozomen.⁷ The atrium was roofed in and subdivided, as a nave, into aisles.

THE TEMPLE OF JERUSALEM THE MODEL OF CHURCHES IN THE EAST.

Eusebius,⁸ describing a church, or basilica, at Tyre, built c. 313—322 by Paulinus, mentions in it a semicircular apse, having sacred inclosures, and forming a holy of holies; stalls for the bishop and clergy ranged behind and around a central

¹ Ap. Const., I, ii. c. 57.

² Carm. ix., Op., tom. ii. p. 79.

³ Arch. Mon., I, 246.

⁴ Bingham, viii. ch. 2, § 4.

⁵ Lord Lindsay, i. p. 11.

⁶ Hist. Eccles., iv. 24.

⁷ Hist. Eccles., vii. 15.

⁸ Hist. Eccl., x. 4, 21, 43. See also S. Paulini Op. ed. Muratori, c. 202, in col. 912; and Faber's *Vigilantius*, p. 177; *Comp. Eus. Vita Const.* iii. 50-1 iv. 58.

altar, with a wooden trellised screen parting it off from the nave, which was a square divided into three alleys; seats for the congregation; a lectern in the centre of the nave, flanked by singers and communicants; side porches, and a large vestibule; upper galleries for women; and lastly, a square court, surrounded with a trellised colonnade, and having a fountain in the centre. It is not difficult to recognise here the anti-type of the Jewish¹ temple, which contained a triple division. the inner sanctuary, preceded by an enormous porch, and subdivided into (1) the worldly sanctuary, (2) the holy of holies, and (3) the outer court of worshippers. From the fourth century a corresponding and uniform division of the Christian churches was made, and the two former appellations frequently were re-applied. A church at Edessa² was thus modelled, c. 202. In the Church of the Apostles, built at Byzantium by Constantine, the rooms of the priests were built along the sides of the colonnade, as in the Temple of Zion, as the baptisteries were also circular, in imitation of Solomon's sea of brass. A relic of this intentional correspondence may be traced in the entrance on the east in the Church of the Holy Cross built by Constantine, at Jerusalem, with the altar at the west,³ in the Chapel of the Château at Caen, the old churches of Rome, St. John Lateran, St. Cecilia, Quattro Coronati, St. Peter, St. Clémente, and originally in those of St. Paul and St. Lorenzo—an arrangement that re-appears in the decline of Gothic art at Seville, although another assignable cause is the original ground-plan of the basilica having an entrance on the east, in consequence of the difficulty of obtaining free sites.⁴

ORIENTATION OF CHURCHES.

The Parthenon and Temple of Theseus were exceptions to

¹ Fergusson, i. 203.

² Note of Michaelis; Rose's "Neander," i. 246.

³ W. H. Newman's "St. Cyril."

⁴ Webb's Cont. Eccles. p. 480.

the rule of orientation¹ observed by the Greeks, and (according to Hyginus, Plutarch, and Vitruvius)² by the Romans. Paulinus of Nola (ep. xxxii., ad Severum) mentions that the church there was a similar exception. Sidonius Apollinaris speaks of the church of Lyons, built by Bishop Patient, facing the east; so also did St. Mary's, Antioch,³ and that of Tyre, both built by Constantine. Walafrid Strabo⁴ says that the principle of orientation was introduced only after a considerable lapse of time. Tertullian⁵ speaks of the church facing the east.

BYZANTINE STYLE.⁶

Constantine built the first St. Sophia on the plan of the old St. Peter's at Rome.⁷

The Byzantine style prevailed throughout Christian Asia and Africa, and reached to Sicily; it was the lineal descendant of Roman architecture modified by the introduction of an Eastern element, which before the reign of Constantine had adopted a domical and vaulted form in place of the columnal arrangement of the Greek. Mr. J. M. Neale⁸ divides the Byzantine style into four periods: I. 330-537, rock churches etc. to the erection of St. Sophia, churches being generally round or octagonal. II. 537-1003, to the erection of the cathedral of Cutais, when the domes were multiplied. III. 1003-1453, the fall of Constantinople, the period is marked by the following changes,—the narthex loses its importance, the choir becomes more prominent; the women's galleries disappear, the cruciform shape is less developed as the aisles become substantial portions of the building.

¹ Bingham, viii. c. 3, § 2.

² Lib. iv. c. v.

³ Socr. Hist. Eccl. lib. v. c. 22.

⁴ Lib. i. c. 4; Gemma Animæ, i. c. 142.

⁵ Adv. Valent., c. 2; Apol. c. xvi. c. 200.

⁶ Couchaud, Choix d'Eglises Byz.; Ramée; Gailhabaud, Anc. and Mod. Arch., &c.

⁷ Abec. de l'Arch. Rel., p. 11.

⁸ Ecclesiologist, ix. 7.

IV. 1453 to the present time. Another style of Eastern architecture was the Armenian, extending over Armenia and the Caucasus, of which Etchmiasdin was the type : it was distinguished by the presence of N.W. and S.W. chapels. The two styles became united in Georgia,¹ as at Timosthesman, where there is a cruciform church, with aisles, an apsidal chancel, and north and south chapels. At the Cathedral of Ani, built c. 1010, the form of the Greek cross was retained and the pointed arch is found.² The original design of St. Peter's at Rome, by Bramante, was a Greek cross with a transverse apsidal arrangement.³ The pointed arch appears at Damascus two hundred years before it was used in England ; and again in the Aqueduct of Justinian, c. 530, and in the Christian churches of Egypt before 630.⁴ It is also found in Etruscan architecture.

The Byzantine arrangement was one of three kinds. 1. The circular, as at Jerusalem, imitated in the round churches of the West.⁵ 2. The basilican, with apsidal termination to the transepts, as at Bethlehem, imitated at Noyon, Soissons, and Bonn. 3. The so-called Greek cross, as at St. Sophia, Constantinople, imitated in Provence, owing to the Greek colony at Marseilles and commercial relations with Greece and Constantinople ; in the west of Aquitaine through the intermediate step of St. Mark's, Venice, owing to the Venetian settlers ; and on the borders of the Rhine owing to the support given by Charlemagne to Oriental art.⁶ The Eastern domical and astylar arrangement is very ancient, and resembles the Sassanian style.⁷ The Byzantine arrangement appears to have been simply a square internally, with an internally formed cross ; and where apses are used they are parallel, as in a church at the foot of Mount Pentelicus and in that of St. Theodore,

¹ Builder, vol. xviii. 932.

² Proc. R. I. B. A. 1852-3, p. 2.

³ *Ib.* p. 6.

⁴ *Ib.* p. 9.

⁵ Viollet le Duc, i. 214-6 ; Lenoir, i. 235, 256 ; Archæologia, vi. 163.

⁶ Viollet le Duc, i. 135-9.

⁷ Fergusson, i. 945.

Athens, of the 13th century, internally semicircular, but externally angular. In the former instance the transept is long and the central apse is flanked by two lesser apses.¹

The circular form of the Holy Sepulchre² built by the Empress Helena at Jerusalem, rebuilt by Charlemagne in 813, was caused by its erection round a tomb:³ octagonal churches, such as those of Antioch and Nazianzum, like baptisteries, were built on symbolical designs. The church erected on the Mount of Ascension powerfully affected the Eastern mind, and became a model for similar buildings; the domes of which were inscribed with the grand words of the angelic salutation to the Apostles.⁴ The dome was a necessary constructional development as the fittest covering for a round building.⁵ Constantine⁶ built the first round churches in the West, those of St. Constance, and SS. Peter and Marcellinus at Rome. In the interior of the latter and of St. George, Salonica, built by him, with its seven trigonal chapels; in those of the Holy Sepulchre; and in the eight little apses of the Church of the Apostles at Athens; of the Minerva Medica at Rome, and of S. Vitalis at Ravenna, built by Justinian, c. 547, we observe a singular resemblance to the chevet with its radiating chapels. The radiating apse was probably suggested by the demand for a buttress in the direction of a transept. An octagonal church, externally circular, occurs at Hierapolis, of an early date. Circular and polygonal churches are frequent in Armenia. That of Etchmiasdin, however, is a square, with a central dome and apses to each arm of the internally marked cross.

In the Church of the Apostles at Constantinople, Constantine adopted the form of the Latin cross,⁷ as in the church of

¹ Proc. R. I. B. A. 1858-9, 126.

² Viollet le Duc, i. 215.

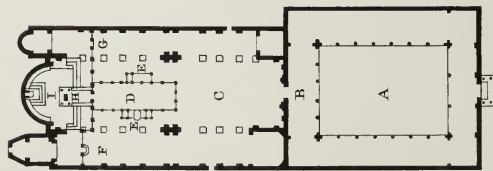
³ For its present appearance, see Proc. R. I. B. A. 1855-6, p. 98.

⁴ Acts i. 11.

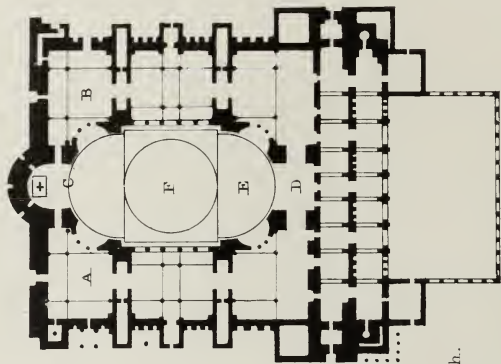
⁵ For some valuable remarks on domes, see Proc. R. I. B. A. 1856-7, p. 139; and Isabelle, *Edifices Circulaires*.

⁶ Lenoir, i. 249.

⁷ Bingham, viii. ch. 3, § 1; Procop. de *Ædif. Just.*, p. 13.



- Reference.
- A. Atrium
 - B. Porticus
 - C. Navis
 - D. Cancellam
 - E. E. Ambulo
 - F. Senatorium
 - G. Matronarum
 - H. Ghorium
 - I. Sanctuary



Scale 100 Feet to an Inch.

- Reference.
- A. Prothesis
 - B. Diaconicum
 - C. Agion Bema
 - D. Narthex
 - E. Trapeza
 - F. Trullus

S. John Studius, and a central dome above the sanctuary;¹ the nave had a timber roof. However, the necessary construction of four pillars to carry the dome, and of vaults to the nave and transepts, led to the abandonment of the flat ceilings and roofs of the Latins.

THE GREEK CROSS.

The circle or polygon was thus combined with the Latin cross; and the Gammada, or Greek cross, arose from the combination of four gammas, the numeral designating the Holy Trinity. Areulphus describes a church of this form at Sichein, in the seventh century. The cupola in time was extravagantly developed, and the aisles reduced to narrow passages in the time of Justinian. St. Sophia,² consecrated A.D. 557, of which the Emperor Justinian said, with a burst of emotion, "I have equalled thee, O Solomon!" forms a square with an eastern apse and a central cupola, and the shape of the cross is formed internally by two square halls on either side of the dome; a portico ranges along the entire front of the building, as at S. Vitalis, Ravenna. Sometimes doors only mark the form of the cross. Cupolas erected over each of the four arms served the same design.

After the reign of Justinian, the Eastern churches received a better arrangement, a central dome, a nave with aisles (there are five in the Panagia Nicodemi at Athens), an inner porch, and three apses to the choir, as at Mistra. In the Benedictine Church of Daphnis, near Eleusis,³ probably built by the Venetians, the ground-plan is a Greek cross, with central and eastern cupolas, an apsidal choir, aisles, and square lateral chambers. Navarino has a single apse,⁴ but the following churches have three apses,—Modon, the Catholicon Athens,

¹ Eusebius; S. Greg. Naz. *Somn. Anast.*, c. ix.; Procop. de *Ædific. Just.*

² Lenoir, i. 358; Proc. R. I. B. A. 1856-7, p. 36.

³ Proc. R. I. B. A., 1857-8, p. 129.

⁴ Lenoir, i. 240.

St. Mary Mistra; and, with additional square-ended aisles, Daphnis and Panagia Nicodemi.¹ The dome, at first flattened, as the builders grew bolder was afterwards elevated, after it had received the addition of a supporting tympanum, pierced with windows. The latter were round-headed, and sometimes arranged in triplets; and were closed with trellises² of stonework. Belfries were of late introduction in the East, by the Maronites, in the thirteenth century;³ as the wooden clappers were long retained, they did not appear until the Franks began to exercise ostensible influence. There is one of the Pointed period at Mistra, and a central tower occurs in Tenos. Chapels seldom occur until the fifteenth or sixteenth century. After the Turkish invasion, domes fell into desuetude, and the Latin cross was adopted.

INTERNAL ARRANGEMENT OF A BYZANTINE CHURCH.

The sanctuary was distinctly marked off from the choir, and the choir from the nave,⁴ the three grand divisions of the church, to which the narthex was only an addition.

The central apse⁵ formed the sanctuary, *ἅγιον βήμα*,⁶ with a single altar⁷ in the chord; that to the north was the prothesis,⁸ or place of the credence; the southern was the sacristy or diaconicum,⁹ the choir was arranged under the dome (trullus), and separated from the altar by the iconostasis,¹⁰ a solid screen with a central door,¹¹ hung with curtains;¹² the men sat below, the women occupied galleries. The chancel screen, *κικλιδες*,

¹ Lenoir, i. 238.

² *Ib.* i. 133, 296, ii. 89.

³ Fleury, lxxiii. 46; Lenoir, i. 161, 364.

⁴ Riddle, vi. ch. v. § 2.

⁵ Bingham, viii. ch. vi. § 9.

⁶ *Ib.* viii. ch. vi. §, 1, 2, 3; Riddle, vi. ch. v. § 1.

⁷ Bingham, viii. c. vi. § 16.

⁸ *Ib.* viii. ch. vi. § 22.

⁹ *Ib.* viii. ch. vii. § 7, vi. § 23.

¹⁰ Lenoir, i. 342.

¹¹ S. Chrys., Hom. 3 in Ep. ad Ephes.; Evagr., Hist. Eccles., vi. 21; Paul. Nol. Nat. Felic. iii. 6.

¹² Greg. Naz., Carm. ix.; Evagr. Ecc. Hist., iv. 31; Epiph. Ep. ad Joan. Hieros, § ii. 317: to this veil the chancel owed its name of adytum. Bingham, viii. ch. vi. § 7; Riddle, vi. ch. v. § 1.

is first mentioned by Theodoret.¹ Sometimes, the men were on the south,² and the women on the north side of the trapeza or nave. The choir sat on either side of the *αμβων*,³ or pulpit, which had a little desk attached to it for the use of the reader.

The enclosure of the choir was of two kinds, an open screen, formed of a trabe resting on columns, as at Panagia Nicodemi,⁴ and a western solid screen, pierced with doors, as at Patras, St. Theodore Pergamus, Smyrna Cathedral, the Greek Church Leghorn, and Magnesia;⁵ there are three doors in the beautiful screen of St. Demetri, Smyrna. Veils were used to cover the doors during the consecration.⁶ The solea, where the laity were communicated, was the space between the ambo and sanctuary. The doors between the bema and choir were called Holy; those between the choir and nave, Royal; those between the nave and narthex, Angelic; and those between the narthex and porch, the Beautiful gates.⁷ A long, narrow, wand-like colonnade (the narthex)⁸ before the west front, imitated in the porches of S. Mark's, Venice, of a later period, had three doors,—the central for the clergy, the north for women, and the south for men. It was at once a baptistery, chapter-house, vestry-room, and lych-gate; and was occupied by the catechumens and penitents. It contained a stoup⁹ for washing. It was sometimes provided with an inner narthex. St. Chrysostom and St. Augustine used to preach from the altar-steps.¹⁰

¹ Hist. Eccles., v. 18; Bingham, viii. ch. vi. § 6.

² Const. Apost., ii. 57; Cyril Hier. pro Catech. 8; S. Aug. de Civ. Dei, ii. 28; S. Chrys., lxxiv. Hom. in S. Matt.; Bona de Reb. Liturg., quoting Philo; S. Ambros. de Virg., &c. Origen in S. Matt., tract. xxvi.; Gemma Animæ, i. c. 148; Notes and Queries, vols. ii. iii. v. ix., and N.S. 2, 3, 4, 6, 7, 10.

³ Conc. Laod., c. 15; Lenoir, i. 338, 191, ii. 115; Bingham, viii. c. v.

⁴ Lenoir, i. 343.

⁵ Ib. 345.

⁶ Ibid. p. 349.

⁷ Bingham, viii. ch. vi. § 8; Ecclesiologist, ix. 9.

⁸ Lenoir, i. 309; Riddle, vi. ch. v. § 3.

⁹ Tert. de Orat., c. xi.; Euseb. Hist. Eccles., x. 4; Chrys. Hom. lii. in St. Matt.; et in Ps. cxl.; Synes. Ep., 121.

¹⁰ Valesius in Sonat. i. vi. 5.

The early circular or octagonal form, surmounted by a single dome, lingered long, both in Italy and the East,¹ although sometimes forming externally a square. The single apse at the east end lasted into the eighth century; but in the next century, after the schism between the Western and Eastern churches, the latter constructed two lateral eastern apses, with secondary altars; while the former placed them in side chapels, or at the ends of the transepts. The secondary apses are sometimes not indicated on the exterior, but are never absent in the interior. This became a distinctive peculiarity wherever the Greek Church had influence, possibly as a relic of ancient custom, the basilicas having been of three alleys; it is found in San Parenzo, Istria, 542; St. Maria della Cinque Torri, Monte Casino of the eighth century; St. Fosca Torcello, St. Catherine's Pola, Istria; in the Russian churches from the 10th century; and in the three following centuries at Bari, Trani, Otranto; Palermo; Monreale; La Martorana; Amalfi and Ravello. The priest always robed behind the iconostasis, while the Roman use constructed a sacristy on the side of the choir; the iconostasis of the Russian church dates only from the fifteenth century. In the eleventh and twelfth centuries the altar was parted off by a range of columns and a grating, as at St. Maria, Venice, and was covered by a baldachino, as at Bari and Barletta. The tribunes for women are found at Bari, Otranto, and nearly in all churches on the shores of the Adriatic, but do not exist in Russia, where women have no separate place. The Agios Johannes, Constantinople, c. 463, is the only example of the Roman basilica remaining in the East: it has two tiers of columns on each side of the nave, a vaulted apse, and wooden roof. The Agios Santos, built by Justinian at the beginning of the sixth century, is transitional. Agia Sophia, 532-538, which has a cupola, and is vaulted throughout, is a specimen of the perfected Byzantine style.²

¹ Proc. R. I. B. A. 1848, p. 94.

² *Ib.* 1854-5, p. 33.

The first St. Sophia, c. 326-60, was a perfect basilica. Goar¹ gives an interesting account of the Byzantine arrangement.

The cross was not set up in churches until the middle of the fourth century; and towards its close, pictures of saints and martyrs were introduced. The earliest sculpture is that of the Good Shepherd, carved upon a chalice, as mentioned by Tertullian.

I may mention in passing, that the first notice of a formal² consecration of a church occurs in the fourth century:³ that Venantius Fortunatus makes the earliest mention of the use of glazing, when speaking of the cathedral of Paris; and the custom of burials within the church may be referred to the interval between the seventh and tenth centuries, and was of gradual introduction.⁴ S. Gregory of Tours says it was a Frank custom to hang tapestry round the altars of martyrs.

CAPITULAR OR CONVENTUAL BYZANTINE BUILDINGS.

In the East, the clergy-house (*παστοφορια*),⁵ libraries, a guest-house, schools,⁶ baptistery,⁷ and decanica⁸ or prisons adjoined the church.⁹ These outer buildings were known as Exedrai, and the garth, which succeeded to the Pagan temenos, as the peribolos, tetrastöon and peristöon.¹⁰

INFLUENCE OF THE BYZANTINE STYLE.

The Byzantine style, which has been called a combination of the Latin basilica and the round chapel of martyrdom (the latter being derived from that of the catacomb), or, more probably, from the round church of Jerusalem, exercised a widely

¹ Euchologion, p. 13.

² Wal. Strabo, i. c. 4.

³ Bingham, viii. c. ix; Euseb. x. 3; Vit. Const. iv. c. 43; Soz. ii. 26; Theod. i. c. 31.

⁴ Cap. Theod., A.D. 994, c. 9; Canons, A.D. 960, c. 29.

⁵ Sept. trans. Ezek. xl. 17; Bingham, viii. ch. vii. § 11; Riddle, vi. ch. v. § 4.

⁶ Bingham, viii. ch. vii. § 12.

⁷ *Ib.* § 1.

⁸ *Ib.* § 9.

⁹ Euseb., S. Aug., S. Jerome, S. Basil.

¹⁰ Euseb., Hist. Eccl., x. 4.

extended influence,¹ seen not only in the flat cupolas of the Saracen, the apse of the Armenians, and the bulbous domes of Russia. The Catholicon Cathedral at Athens, probably the oldest Greek church remaining, and perhaps anterior to the time of Justinian, is nearly identical in ground-plan with that of St. Basil, Kieff, of the close of the tenth century. The cathedral of S. Sophia, in that town, of the eleventh century, consists of seven apsidal aisles, with broad lateral and also apsidal additions, and was the model of St. John's Ephesus. The Russian type was a square ground-plan, a central dome surrounded by four cupolas, three apses, and a narthex, according to Mr. Fergusson, and found in the fifteenth century in the church of the Assumption, Moscow, built by a Bolognese; but the lateral eastern apses are parted off by screens into chapels. The Byzantine influence is also perceptible in the West, in the cupolas, introduced primarily, owing to the influence of Venetian commerce and colonists; at S. Front de Perigueux, built 984-1047, on the plan of St. Mark's, and presenting a narthex; in the cupolas of Cahors and Angoulême, at the beginning of the twelfth century,² and those of Poitou, Perigord, and Auvergne; in the polygonal apses of Provence; in the ground-plan of churches on the banks of the Rhine, and the ornamentation used in Normandy and Poitou; at Soulliac, Salignac, St. Hilaire de Poitiers, and Fontevrault, of the twelfth century; in the chapter-house of S. Sauveur, Nevers; in the three eastern apses and the porch of Autun, c. 1150; at S. Medard de Soissons, built 1158, in imitation of Santa Sophia; all buildings of the eleventh and twelfth centuries; and up to the twelfth century in the churches of Normandy, Aquitaine, Poitou, and Anjou; while the Basilican and Byzantine forms are united in Burgundy and Champagne.³ It is seen in the round churches of S. Constance, built by Constantine at Rome; St. Stephen, of the fifth century, on the Cœlian

¹ Lenoir, i. 376; Viollet le Duc, i. 216, and *s.v.* Coupole.

² Viollet le Duc, i. 171.

³ Viollet le Duc, i. 135.

Mount; St. Martin's at Tours; St. Benignus at Dijon, of the seventh or eighth century; at Aix,¹ built by Charlemagne; a church imitated in the twelfth century at Ottmarsheim; at S. Germain Auxerrois; at Perugia, Bergamo, and Bologna, in the tenth and eleventh centuries; at Charroux, in the twelfth century, and St. Vincent's (now St. Germain l'Auxerrois) at Paris,² at Segovia, Montmorillon, Leon, Metz; in England, in the temple churches (that in London was consecrated by Heraclius, Patriarch of Jerusalem); in the foliated octagon of Justinian in S. Vitalis, Ravenna, bearing a marked affinity to S. Sophia and the earliest Byzantine church in Italy; in the apsidal terminations to the transepts of S. Martin's, Cologne, c. 1035; S. Maria del Capitolo, in the same city, of the twelfth or thirteenth century; at St. Germigny des Prés, built 807, resembling Bethlehem, and at Noyon, of the twelfth century; in the ground-plan of St. Tibertius at Rome, of the time of Constantine; St. Cæsar at Arles; SS. Vincent and Anastasius, Paris; of St. Cyriac, Ancona,³ of the eleventh and twelfth centuries; at Torcello;⁴ and lastly, in the superb cathedral of S. Mark,⁵ completed in the eleventh and twelfth centuries, which contains the pulpit and iconostasis of Santa Sophia, as well as a rood-screen.⁶

RUSSIA.⁷

In 1089 a detached baptistery is first mentioned at Kieff. The plan of the Russian churches is an oblong, the Greek cross being indicated by the presence of cupolas. The more ancient churches are square and have an external porch. Six columns divide the church into three alleys, which terminate in eastern apses, the central being the largest, and

¹ Webb, *Cont. Eccles.* 33.

² Viollet le Duc, i. 216.

³ Lord Lindsay, i. 65.

⁴ Webb, *Cont. Eccles.* 301.

⁵ Webb, *Cont. Eccles.* p. 268, 286.

⁶ Viollet le Duc, i. 135, 171-2, 210, 216; Lenoir, *Arch. Mon.* For Gallo-Byzantine Churches in France, see *Proc. R. I. B. A.* 1852-3, p. 9.

⁷ *Proc. R. I. B. A.* 1842, p. 93-4; *Ecclesiologist*, xi. 9.

14 *Temples converted into Churches—Basilican Style.*

screened by the iconostasis; the smaller apses have additional inner iconostases. The high altar is covered by a cupola supported on pillars. The choristers sit in front of the great iconostasis on each side. In cathedrals, under the great dome is the throne of the emperor on the left, and on the right that of the bishop. There are three doors, arranged on the west, north, and south. The church of S. Sophia, Novogorod, of the end of the twelfth century, is elongated to the west. Conventual churches are usually of two storeys, and surrounded by a colonnade, except on the east side. Generally there is a central dome between four cupolas at the four angles of the cross, not, as at Venice, surmounting the transept and outer part of the nave. At Kieff cupolas cover every vault of the interior, and at S. Basil, 1560, there are, besides a central dome, four greater and four lesser subordinate cupolas, each surmounting a chapel.

TEMPLES CONVERTED INTO CHURCHES.

The Pagan temples in the West were, from their small size and peculiar arrangements, not readily convertible into churches. The earliest so transformed was, probably, the Pantheon, consecrated as All Saints', in 610; the next, perhaps, St. Urbano Alla Caffarella,¹ in the suburbs of Rome. The Parthenon of Athens was transformed into St. Mary's.

BASILICAN STYLE.

When the Christians obtained the right of toleration and open celebration of public worship, they took as their model, or rather actually occupied, the basilica,² tribunal, exchange, and hall, which, by its form and dimensions, was admirably adapted for the purpose: they retained the name of basilica, understanding it in the sense of the "palace of the great king."³ The name may be traced back to the Stoa Basileios

¹ Webb, *Cont. Eccles.* 479, 553.

² Vitruvius, *lib. i. c. 5.*

³ *Amal. Fortunatus, ii. c. 2.*

of the Archon Basileus: the Porcia, the first built at Rome, was erected 210 B.C. by Porcius Cato. The judgment-hall of Pilate was a basilica, and its gabbatha or pavement the raised tribune. St. Paul, apparently, was a prisoner in the crypt of Herod's basilica. The atrium remains perfect in St. Clemente, which, though rebuilt in the ninth century, is a complete specimen of a basilica of the fourth or fifth century; also at St. Laurence Without, St. Agnes, St. Praxedes, and St. Cecilia. St. Ambrogio, Milan, rebuilt in the twelfth century, is an apsidal basilica, fronted with a large atrium. The apse, with one of the western towers, dates from the tenth century. At Segovia, St. Millan has lateral exterior galleries, a feature common to this part of Spain, and Germany, being the peristyle turned inward, in a transitional state to the cloister. Constantine converted the Vatican and Lateran basilicas into churches, and these formed a type for subsequent structures. The plan was the following. In front of the church was a court, atrium, or paradisus, like the court of the Gentiles in the Temple, or Solomon's Porch;¹ and the prototype of the future cloister, surrounded by a colonnade; entered by a vestibule (prothyrum), and having a fountain (cantharus) in the centre, covered by a cupola, at which the faithful washed their hands before entering the church. This court served as a cemetery, and station of penitents, catechumens, and neophytes. Where the court was wanting they assembled in the narthex,² a porch in front of the church, into which the doors opened; on the left side of it was the font.

DEVELOPMENT OF THE BASILICA³ INTO A CHURCH.

The basilica itself was a parallelogram, forming with its pronaos and *alæ* a nave, divided into three, or sometimes five

¹ Gemma Animæ, i. c. 148; Bingham, viii. c. iv. § 5. An atrium still remains at Salerno.

² Bingham, viii. ch. iv. § 4, 1, 2.

³ Lenoir, i. 93, 168; Jour. Ass. Soc. i. 172; Schayes, i. 84; Webb, Cont. Eccles. 476-9.

alleys. The central body had sometimes an upper gallery or triforium for women auditors. The aisle on the right hand was allotted to men, that on the left side to women, the tribunes and galleries on the left being given up to widows, and on the right to young women who had undertaken a religious life.¹ In Trajan's five-aisled basilica, 360 feet by 180 feet, and 125 feet high, there was a gallery of this description. In the centre of the platform of the apse the prætor or quæstor had his seat, and on either side, upon a hemicycle of steps (which on the ground-plan is subdivided like the radiating chapels of a Gothic minster), had been ranged his assessors. The solea was the place of the magistrates.² In the chord of the apse had been the altar of libations. In the three-aisled basilica of Maxentius, built two or three centuries later, we find a lateral apse, resembling that of Germigny des Prés. The chaldicæ, the transverse aisle, occupied by the advocates, became the transept, as at St. Paul's, c. 386; and Sta. Maria Maggiore, c. 432; and the five-aisled basilica of St. Peter, c. 330, where in the latter case it extends beyond the line of nave, to connect it with two circular tombs on the north side, which possibly covered the apostle's place of martyrdom, and may have suggested the round tomb-houses of a later period. Paulinus of Nola, in the fourth century, added four side-chapels to his basilica for private devotions and commemoration of the departed.³ At St. Apollinaris, Ravenna,⁴ c. 493-525, the transept is wholly wanting; but a rectilinear compartment, inserted in front of the great apse, offers the first approach to a modern chancel. At Pisa,⁵ towards the close of the eleventh century, we find the transept thus developed, with an apse extended into a choir. The transept was sometimes concealed by carrying the nave wall on towards the east, as at Pisa, Lucca, and

¹ Bingham, viii. ch. v. § 9.

² *Ib.* § 10.

³ Op. col. 203, ed. Muratori; and *note*, col. 291.

Webb, Cont. Eccles. 434.

⁵ *Ib.* 352.

S. Simpliciano, Milan; the choir being a mere semi-domed apse. The triforium gallery under the aisle roofs is found at St. Lorenzo, c. 580, and St. Agnese, c. 625; and IV. Santi Incoronati, c. 625. S. Vitalis Ravenna, S. Michele Padua, S. Ambrogio Milan, the cathedrals of Parma, Modena, Lucca, St. Mark's Venice, and Pisa, as at St. Sophia, Constantinople.¹ But the system never came into general use, owing to the preference for a long entablature covered with pictures or mosaics. At Conques and Fontfroide, galleries were constructed in the nave aisles. In the early German churches near Bonn, a manner-chor—a gallery for young men—is found in the triforium.² At Parenzo, c. 542, and at Autun, c. 1150, there are three, and at Torcello, the beginning of the eleventh century, five eastern apses; at St. Miniato, begun 1013, there is but one. At Romain Motier, c. 753, the plan included a stunted transept, three apses, a narthex³ of the tenth century, and a west porch like a small galilee of the eleventh or twelfth century. Ara Cœli, at Rome, had a cruciform shape. In the churches of Bethlehem, St. John Studius, Constantinople, in Asia Minor, and Syria, we find the basilican form. At Athens there is a very ancient church in ruins, apsidal, and with three lateral distinct naves (those on the sides being designed, probably, for women), an area and central fountain. In Asia Minor the Byzantine style exhibits one class of domed buildings resembling S. Sophia, and a second like a modification of a basilica, as at Pitzounda (probably built by Justinian), St. Clement Ancyra (slightly later), and Hierapolis. In the former the circular buildings, found detached at Pergamus and Trabala, are incorporated, forming eastern lateral apses. Pergamus church, c. fourth century, was an aisleless basilica, with galleries, eastern apse, transept, and two round buildings, one on each side of the transept, serving for a

¹ Willis, *Ital. Arch.*, p. 709-10.

² Whewell, *Germ. Arch.*, p. 91.

³ For many other instances, see Webb, *Cont. Eccles.* 25, 28, 40, 429, &c.

tomb-house, a sacristy, or a baptistery. The same principle may have induced the construction of apsidal ends to the transepts.

The Roman basilica of St. Peter, built by Bishop Agritius in 328, forms the central part of the cathedral of Treves; it is the only remaining example on this side of the Alps. Schmidt has shown that it was a square, divided into three alleys, and with a central apse on the east. It probably had a portico with five doors on the west.

The basilican plan was of six kinds: (1) the nave with aisles and an apse, as St. Giorgio in Velabro, St. Maria in Cosmedin, SS. Nereo ed Achilleo; (2) an apsidal nave without aisles, as SS. Cosimo e Damiano; (3) a nave with a transept not extending beyond the aisles, as St. Maria Maggiore, St. Maria Trastevere, St. Pancrazio, SS. Quattro Coronati; with a transept extending beyond the aisles, as St. Praxedes; (4) transeptal and apsidal, a nave with four aisles, as St. John Lateran, St. Paul's Without, and the old St. Peter's; (5) a nave with aisles, and a square-ended choir with aisles all round, as St. Lorenzo Without; (6) a round or octagon, as St. Stephano Rotondo. A Confessionary remains at St. Pancras, SS. Quattro Coronati and St. Sabina; an atrium at St. Clemente; and a vestibule at several churches in Rome.¹ St. Paul Without and St. Maria Maggiore resembled a tau cross.

The gradual development appears to have been the following:—First, to remove the inner narthex and the women's gallery, seating the congregation on one plane; and to build apses to the aisles, as at St. Saba, Rome, St. Cecilia, St. John and St. Paul, St. Peter ad Vincula, and at Torcello. Secondly, to build in front of the sanctuary (as at St. Paul's, Rome), a wall parallel to the principal front, which was the origin of the transept. Thirdly, to develop the apse by pre-

¹ Webb, *Cont. Eccles.* pp. 479-80.

fixing to it a parallelogram, as at St. Apollinaris, Ravenna. Fourthly, the construction of a triforium, like the upper colonnade of the earlier basilicas, with an external wall passage or arcade, forming a communication between the transepts and choir, as at St. Sophia at Padua.¹ The font, in Italy, was transferred to the nave in the eleventh or twelfth century from the baptistery, but at an earlier date in Rome. At Torcello the Basilican and Byzantine styles united. St. Fosca, of the second period of Byzantine architecture, is a Greek cross with the eastern limb lengthened, aisles, three apses, a central dome, and a portico, an exaggerated narthex, on every side but the east.

INTERNAL ARRANGEMENT OF A BASILICAN CHURCH.²

The dais of the apse was railed off by cancelli for a presbytery or bema, so called from the steps leading to it, where the bishop occupied the quæstor's chair (cathedra), remaining at Grado, Torcello, Parenzo, San Clemente (of the ninth century),³ S. Agnes, SS. Nereus and Achilles, Rome; the priests took the seats of his assessors (exedrai).⁴ A choir was added constructionally, which reached into the nave,⁵ from which it was separated by a marble balustrade (septum), for the choristers, acolytes, &c. The bema, or tribune, a name still retained in Italy and Germany, always a raised platform, is sometimes extended over the nave three bays, as at St. Agnese; sometimes the altar stands at the extreme edge, as at S. Sabina, S. Marco, S. Giorgio in Velabro, etc., but generally in the middle of it. A podium, or septum, of marble, four feet high, incloses the choir at San Clemente, and also two ambones. Near the ambo used as a pulpit and for reading

¹ Webb, Cont. Eccles. 258.

² Walafrid Strabo, de Reb. Ecc. c. 6; Lord Lindsay, i. 11; Proc. R. I. B. A. 1852-3, p. 9; Cours d'Ant. Mon. iii. 286, iv. 16.

³ Weale's Quarterly Papers, vol. iv.

⁴ Vide Gally Knight, *passim*.

⁵ Bingham, viii. ch. v. § 2, 3.

the Gospel is the column for the paschal candle; from the second ambo the Epistle was read. A small desk for the precentor is attached to the chief ambo. On the left of the altar, on a platform, was the senatorium, for men of rank; on the right was a similar structure called the matroneum. To the right and left of the altar are two apses; Paulinus of Nola¹ says that on the right was a sacristy, and that on the left was devoted to keeping the books. In consequence of the altar being placed in the chord of the apse, that position is retained in all Italian churches now, which were built by the early Christians, or re-erected on their foundations, and the celebrant officiates with his face towards the people. Ambones, or pulpits, were erected on either side of the chancel arch or door; one (analogion), for reading the Epistle; the other (ambo),² for reciting the Gospel, serving also as a pulpit,³ with the paschal candlestick placed on a stand beside it, reproduced in French cathedrals, as at Paris and St. Denis, at the top of the sanctuary stair. In the Carlovingian period, as in the East, the analogion was united to the ambo.⁴ There was originally but one ambo; two, however, are found at San Clemente, San Lorenzo, and St. Maria in Cosmedin.⁵ A triumphal arch (porta sancta, or regia) formed the entrance to the sanctuary, which contained the altar covered by a *ciborium*,⁶—a *cibo sacro*, from the reservation of the Host, or from the shape of its cupola resembling the Egyptian bean,—a pavilion raised on columns, and standing above the crypt or Confession.

Ciboria were used until the thirteenth century; and Gothic ciboria remain at St. Paul's Without, St. John Lateran, St.

¹ Ep. xii. ad Sev.

² Lenoir, i. 183, 191, ii. 115; Bingham, viii. ch. v. § 4.

³ Ducange, *s.v.* Ambo.

⁴ Lenoir, i. 338, ii. 115.

⁵ Cours d' Ant. Mon. iv. p. 19.

⁶ Lenoir, i. 199, ii. 115, 149, 257; Viollet le Duc, iv. 508; Bingham, viii. ch. vi. § 18.

Mary Cosmedin, and St. Cecilia Trastevere;¹ at Gercy Abbey, Brie, four isolated columns preserve a memorial of the ciborium;² fine ciboria remain at San Clemente, St. Cecilia, Rome, St. Mary Toscanella.³ Lenoir has engraved a Greek ciborium.⁴

The theory was that every church (as St. Agnes, St. Lorenzo, St. Martino, and St. Praxedes) was erected over an actual catacomb; where this was impracticable a crypt was made, and the ciborium or tabernacle was an imitation of the sepulchral recess of the catacomb. There were two tables of proposition, one for the elements, and one for the vessels used in the office: one remains at San Clemente;⁵ two at SS. Nereus and Achilles, Rome, c. 800. Where there were secondary or eastern aisle-apses (*pastoforia*), that on the left (*diacanicum minus*)⁶ served as the sacristy, library, and muniment-room; that on the right (*prothesis*) as the vestry and credence-chamber. The presence of the altar distinguished the basilica as "the church"⁷ from the round baptistery. Tertullian makes the same distinction.⁸ Where a basilica adjoined a round church, it was probably used for ecclesiastical trials; as was the case at the Saxon Cathedral of Canterbury.

OLD ST. PETER'S AT ROME.

St. Peter's at Rome had two aisles on each side of the nave; a transept on a level with the nave; and an apse on the west side, with a floor raised to a height of five feet, forming the platform of the presbytery, which extended about nine feet into the transept. The entrance was at the east end. At the extreme west point was the pontifical chair, raised on a platform above the level of the presbytery; on the right and left of the chair the walls of the apse were lined with the seats of the cardinals. At the edge of the platform stood the high

¹ Lenoir, ii. 257.

² *Ib.* p. 259.

³ *Ib.* i. p. 199, ii. 149, 257.

⁴ *Ib.* i. p. 352.

⁵ Proc. R. I. B. A. 1852-3, p. 6; Archæol. xxxvii. p. 124.

⁶ Beveridge, Pand. Can. vol. ii. § 15, p. 76.

⁷ St. Cyprian, Ep. 590, ad Corn.

⁸ De Idol. c. vii.; de Cor. Mil. c. iiii.

altar, under a ciborium or canopy : it was raised by steps above the level of the presbytery. On each side a flight of five steps led down into the transept. Beneath this platform was a semicircular crypt, close to the walls of the apse, used as a burial-place of the popes. The entrances were at the junction of the choir and transept. In front of the high altar was the entrance to the Confessio, the subterranean chapel of St. Peter, containing an altar. In front of the steps were twelve columns of marble, in two rows, said to have been brought from Greece or Solomon's Temple ; and, being enclosed with marble walls breast high, and lattices of metal-work, formed the vestibule of the Confessionary. At the beginning of the thirteenth century the stairs to the Confessionary were removed and the entrance blocked up. The nave was divided from the transept by the triumphal arch, under which a beam was fixed, and in the space between, a cross—an arrangement corresponding with the rood-beam on the south side ; and nearly under the arch was the ambo, from which the Gospel was read. The choir of the canons was a wooden structure in the nave.¹

CRYPTS.²

The sepulchral cell of the catacomb formed the model of the *memoriæ*, or funeral chapels ; the tomb of the dead was the first altar, the catacomb the earliest church at Rome.³

“I was accustomed,” says St. Jerome, “to visit the sepulchres of the apostles and martyrs, and often to go down into the crypt dug into the heart of the earth, where the walls on either side are lined with the dead.” These catacombs were quarries for furnishing the volcanic sand which forms the sub-soil of Rome, and were well adapted to form long galleries ; and it is of interest to remember that a common punishment of the Christian was to work as a sand-digger. One of our

¹ Willis, *Canterb. Cath.*

² Lenoir, i. 209, ii. 157 ; Webb's *Cont. Eccles.* 40, &c. ; *Proc. R. I. B. A.* 1860.

³ *Vide Ciampini*, 1693 ; *Fontana*, 1694 ; *Bunsen* ; *D'Agincourt*, &c.

Homilies¹ says—"Vaults are yet builded under great churches to put us in remembrance of the old state of the primitive church before Constantine."

Wherever a space intervened in the passages closed by a blank wall, lateral recesses were hollowed out for the reception of sarcophagi; the roof was curved like a dome, and the upper part of the tomb was the altar, as in the early church of San Sebastian. The crypt was known as the Martyrdom or Confession. It had three arrangements:—First, when a church was built over a catacomb, the old entrance was preserved, as in San Lorenzo and San Sebastian, with steps to descend into it. Secondly, if the tomb was on the ground, then a crypt was built round it, and steps were made, while the sarcophagus was replaced by an altar tomb. Thirdly, when a martyr was translated, then the crypt was made to harmonize with the church. In the church of Santa Sabina, the large stair is in front of the altar, at St. Paul's behind it; at St. Saba's, the stairs are in the nave aisles, and the crypt, forming a narrow passage, is reached by corridors, reminding us of the crypt at Ripon. At the Quattro Coronati, a round stair leads down into it from the benches of the presbytery, as at Torcello, where there is a double wall in the apse. St. Mark's and St. Praxedes', Rome, have narrow galleries like the passages of the catacombs leading to it: there is a subterranean church at St. Martin des Monts and St. Mary in Cosmedin, c. 790. At Inkermann there is a rock-cut church apsidal, with square-ended aisles. Rock hermitages² occur at St. Aubin (near St. Germigny de la Rivière), St. Antoine de Calumies (E. Pyrenees), St. Baume (Bouches du Rhône), Monserrat, Warkworth, and the Roche Rocks, Cornwall; and in the grotto of Fontgambaud, near Blanc. Under a monolithic church cut out of the rocks at St. Emilien, of the eleventh or twelfth century, is a subterranean church.³

In some instances a Martyrdom was built like a little crypt,

¹ Peril of Idolatry, p. iii.

² Lenoir, i. 1.

³ Archæol. xxxvii. 365.

under the altar, with a shrine fenced off by a screen, or perforated marble, as at St. George's Velabro, and SS. Nereus and Achilles. Sometimes a small hole (jugulum) permitted the head of the devotee to be inserted, or the passage of a cloth, to touch the relics. Romanesque crypts remain at St. Ambrose Milan, St. Miniato Florence, semi-subterranean; and at St. Peter's Toscanella, of four aisles, a lateral oblong with a central apse in the long side, of three aisles.¹ Crypts are very rare in the east, but are found in St. Demetrius, Salonica, and in the Holy Sepulchre.² The crypt was gradually developed from the small early Confession until it became a second church, at San Miniato, Florence, and St. Michele, Pavia.³ Crypts extend under the whole choir at Parma, Modena, and Fiesole.⁴

ROUND CHURCHES.

The round church was probably peculiar to towns either unimportant or of a limited population.⁵ The baptistery of Florence, built by the Lombardic queen Theodolinda, was the old cathedral; and, until the eighth century, the church of St. Lorenzo, of the time of Justinian, a square with four apses, was the cathedral of Milan. An octagonal building to the east of it was possibly a chancel. A baptistery stands on the south. The baptistery of Constantia, Rome, c. 440, that of St. Agnese, and the tomb of St. Helena, St. Stephano Rotundo, Bologna, of the fifth or sixth century, and the tomb of Theodoric, now St. Maria Rotunda,⁶ were circular. Again, we have also octagonal buildings, such as the Lateran baptistery, and that of Parenzo, St. Constance, St. Stephen le Rond, Rome, and, with cellular indentations, SS. Marcellinus and Peter, Rome;⁷ S. Tiburtius is a Greek cross; and mention is made by Eusebius of an octagonal church at Antioch, built by Constantine. The baptistery of Pisa was built c. 1152.⁸

¹ Lenoir, p. 164.

² *Ib.* i. 360.

³ Proc. R. I. B. A. 1860, p. 149.

⁴ Willis, Ital. Arch. p. 136.

⁵ Hope, i. c. xi.

⁶ Webb, Cont. Eccles. 424.

⁷ Lenoir, i. 379-81.

⁸ For other instances, see Webb, Cont. Eccles. 451, 479, 501, 529, &c.

The tomb, however, of Galla Placidia at Ravenna, built before 450, is cruciform.¹ The circular form had been adopted for the mausolea of Augustus, Cecilia Metella, and Adrian, and the temples of Vesta and the Sun. Almost all the German churches of the time of Charlemagne, as at Aix-la-Chapelle,² Nimeguen, and Magdeburg, were circular. In England, and frequently in Germany, as in Spain and Italy, a choir was added to the round church. At Bonn, an oblong nave, as in France, was built in conjunction with the circular building. In the eleventh or twelfth century circular churches began to disappear. In England and Germany the nave was of this form; but in France, the choir, as at St. Benigne, Dijon, of the seventh or eighth century, and partially reconstructed in the beginning of the eleventh century, St. Martin's, Tours, of the fifteenth century, and Charroux. At Perugia, Bergamo, and Bologna, of the tenth or eleventh century, the nave was round, and the choir oblong and apsidal. The round nave of the Templars' Church at Segovia, c. 1204, has a choir and aisles terminating in apses. Round churches are found in the island of Bornholm. At Wisby a two-storeyed church has an octagonal nave and rectilinear choir.

BAPTISTERIES.

The public baths of the Romans, in some cases, became converted into baptisteries:³ the piscina was the ordinary cold bath of a Roman villa. After the conversion of Constantine, distinct buildings of an octagonal shape were built in front of churches, as at Rome, Nocera, Piacenza, Torcello, Novara, and Ravenna, a plan perpetuated to the thirteenth century by the Lombard architects; but almost universally, with this exception, were no longer built after the eleventh century, when parish churches were permitted to have a font. The western baptistery became, after a while, merged in the western apse

¹ Webb, Cont. Eccles. 428.

² *Ib.* 33.

³ Lenoir, i. 100; Lord Lindsay, i. 31; Webb, Cont. Eccles. 216, &c.

in Germany. In Italy it served still as a baptistery or a tomb-house.

LOMBARDIC STYLE.¹

The basilica was a parallelogram, with an internal transept, an apsidal termination at one end, and a porch at the other extremity. The Byzantine church subordinated nave, choir, and transept, as the supports of a central dome; which was the development of the vault, as the vault was of the arch: the ground-plan at first was a round or octagon, became a square, rendered cruciform by the four limbs rising above the angles round the cupola: three semicircular, latterly polygonal apses formed the east end.² The Lombardic, which lasted from the seventh to the thirteenth centuries, comprised both these types.³ It had a long nave, triforium, a central octagon, and cupola set on a square base, making an internal dome; an east end terminating in three apses; sometimes an octagon and an oblong were arranged to form a church.

The eastern aspect of the sanctuary and the cupola are its Byzantine features: the Latin cross, the lengthened nave, the apsis and crypt, the latter becoming spacious and lofty, are Roman characteristics. Triforia, or galleries for women, are built along the aisles of the nave and transept; pillars are grouped; and the roof is of stone, vaulted; but the narthex disappears, to be resumed in the eleventh century as a porch. The baptistery and campanile are nearly invariable, but detached adjuncts. The earliest Lombardic⁴ church existing is said to be St. Michele at Padua,⁵ built 661. This is contradicted by Reunohr, who attributes it to the eleventh or twelfth century.⁶ Conventual buildings became prominent and numerous, such as the cloisters of Verona, St. John Lateran Rome, and Subiaco, of the twelfth and thirteenth

¹ Lord Lindsay, ii. 4.

Hope, i. ch. xxii. xxxi.

⁵ Webb, Cont. Eccles. 258.

² Comp. to Gloss. iii. 3.

⁴ Jour. Arch. Ass. xv. 134.

⁶ Proc. R. I. B. A. 1854-5, pp. 87-8.

centuries. At Coblentz, in 836, and at Cologne, the Lombardic style established a home, reaching France in the beginning of the eleventh century, and England in the latter part of the reign of Edward the Confessor.

Gally Knight divides Lombardic architecture into three periods:—1. From the incursion of the Lombards to the end of the eighth century; *e.g.*, St. Michael Pavia, which is cruciform, and, like St. Ambrose Milan, has a clerestory, but no triforium; Brescia Cathedral, which is round, with a projecting chancel; St. Julia, octagonal; and St. Ambrose, Milan, 861, which retains its atrium. 2. The eleventh century; *e.g.*, Pisa Cathedral, 1063-1130. 3. The twelfth, and beginning of the thirteenth century; *e.g.*, baptisteries of Pisa and Parma, and the round tower of Pisa, 1147.¹

ITALIAN GOTHIC STYLE.²

The Duomo of Milan, and the church of St. Giovanni at Naples, were built by German architects in the Gothic style, but there to remain, with a few others, as isolated specimens among the structures of the new school of Pisano. The development of Lombardic into Gothic architecture is marked by rapid changes. The crypt and Latin cross remain; but a spire rises over the central lantern, lateral towers flank the west front, the baptistery shrinks into the font, a lofty screen rises before the choir, which is lengthened out, and porches over the entrance doors. The characteristic "bull's eye" window in the west front became the rose window of the Gothic style.³

There is no instance of a French chevet. The churches are either (1) basilicas, or (2) apsidal churches, where the aisles do not extend round the apse; and a series of apsidal chapels is sometimes added on the east of the transepts. Bologna, built

¹ For the curious church of Zeno, Verona, see Webb, *Cont. Eccles.* 252.

² Lord Lindsay, ii. 30.

³ Lenoir, ii. 85, 195, 218.

c. 1390, is a three-aisled basilica, with an eastern central apse, and square-ended lateral chapels along the entire length. Bari, c. 1171, has a square east end, internally apsidal, with flanking towers, lateral sacristies, a central cupola, and projecting porches, a Lombardic feature. Novara, of the eleventh century, retains its atrium, connecting it with a baptistery. Pisa, 1063-1113, has double aisles to the choir and nave, an eastern apse, and an apse to each wing of the transept. Milan, begun 1386, comprises a nave and two transepts, all with double aisles; a choir with a trigonal apse, and north and south sacristies. The baptisteries of Pisa and Parma, of the twelfth century, and those of Verona, Pistoia, and Volterra, like the earlier examples of Ratisbon, Cremona, 800, Florence, 671, St. John Lateran, 440, and Ravenna, 390, are octagonal; that of Padua is a square in plan and circular above. It is not improbable that the octagonal churches were so built in order to receive a dome. One of the earliest instances of the Pointed style is St. Andrea, Vercelli, built by an Englishman in the thirteenth century. It has a square east end and two polygonal chapels attached to each transept. The west end is flanked with towers, and there is a central octagonal dome. At Sienna, begun 1243, we have the triple-gabled front, circular window, and three portals of the characteristic Italian type; a square east end, with the central alley having a niche-like apse in the wall, three aisles throughout the church, with eastern square chapels to the transept, and to the south wing a belfry attached, and a central dome. Florence, begun at the extreme close of the thirteenth century, is transverse triapsal, like the early churches of Cologne and our modern St. Paul's, and has a central dome, begun 1420. Milan,¹ commenced 1385, has a five-aisled nave, a shallow transept with aisles, and trigonal apses, and one trigonal eastern apse, with a circlet of columns, a compromise between the French chevet and the

¹ Webb, *Cont. Eccles.* 200.

German apse. There is a central octagonal lantern. A western transept is found, in conjunction with an octagonal tower in the centre of it, at St. Antonio, Piacenza, c. 1014; and two western towers, like a *quasi* transept, appear with a western cloister, at St. Ambrogio, Milan, rebuilt in the twelfth century. The cruciform cathedral of Pisa was built by Buschetto di Dulichio, a Greek. An apsidal eastern aisle occurs at S. Antonio, Padua; S. Stephano, Verona; in the Lateran, and Milan Cathedral; the former has radiating chapels. The entire east wall of the transept is often pierced with an arcade of five or eleven arches, opening into parallel chapels, the larger or central forming the east limb of the cross: there are eleven at S. Croce, Florence, 1290-1320;¹ seven at S. Domenichino, Sienna; and five at S. Anastasia.² Chapels along the side walls seldom form part of the original design.

SICILIAN GOTHIC STYLE

Monreale, which Messina resembles, has a three-aisled nave, a choir with chamber-like aisles and three eastern apses, the central being the largest. The influence of Saracenic art is very perceptible in the use of domes at St. Giovanni degli Eremiti.³ Cefalu, c. 1131, has aisles, a transept, and three eastern apses, but no central tower.⁴ The Cathedral of Syracuse, as in other instances, consists of the cella of an ancient temple, and the interior galleries and aisles are formed out of exterior porticos.⁵

DOUBLE CHURCHES.

In the double church of Assisi,⁶ finished in 1230, the upper is a Latin cross without chapels; the lower forms a nave lined with chantries, and the shrine of St. Francis is in the centre of the transept, standing above a crypt. It was the work of

¹ Webb, *Cont. Eccles.* 329.

³ Fergusson, ii. 811.

⁵ Isabelle, *Edif. Circ.* 96.

² Willis, *Ital. Arch.* p. 135-7.

⁴ Gally Knight, *Normans in Sicily.*

⁶ Webb, *Cont. Eccles.* 456.

a German architect, Jacob; and a double church occurs at Swartz Rheindorf, near Bonn, consecrated in 1151.¹ The design was to accommodate two congregations, as in the two-storeyed chapels of the castles of the period; and the double church of Pakefield,—two aisles under one roof,—which was used by two distinct parishes. The Church of the Holy Ghost, Wisby,² of the middle of the twelfth century, comprises a double-storeyed octagonal nave, opening on a common chancel of an oblong shape.³ Conventual churches in Russia are generally double: the lower one being, as in the other instances, less enriched than the upper. The Sanctuary of Westminster contained a double church.⁴ The Chapel of St. Gothard, attached to Mayence cathedral, c. 1135, is a double church. Putrich mentions a double chapel at Landsburg. There is another at Ottmarskapella, Nuremberg. The earliest on record is that of the round church over St. Mary's tomb, in the Valley of Jehoshaphat, mentioned by Arculphus.⁵ There are double chapels still remaining in the Church of the Holy Sepulchre.

NORTHERN DEVELOPMENT OF THE LOMBARDIC STYLE.

The formation of the western apse,⁶ the construction of an eastern aisle, the development of the choir, the formation of the ante-choir, and the double gate at its entrance with the altar of the Saviour, were probably innovations of the northern architects. The next great change was the erection of a central tower upon four pillars, like the Byzantine dome.

Charlemagne constructed the central dome of his churches on eight pillars, introducing a still more important change— isolation, a passage on every side, a method of central junction by means of arches, and an advance to a loftier method of construction. Four central pillars, a development of this

¹ Webb, p. 53. ² Laing's Sweden, p. 307. ³ Ecclesiologist, viii. o.s. 250.

⁴ Archæologia, i. 35.

⁵ Act. S. Ord. S. Bened. § 3. ¶ 11.

⁶ Lenoir, i. 7, 209.

primary idea, are found at St. Martin d'Angers, built by the Empress Hermengarde, not long after Germigny, and in all English churches of the period; also at Hitterdaal, a timber building, in Norway, and at St. Savin, Aquitaine, begun 1023. At Germigny the choir occupies this central space, and at Vignory, before the tenth century, there was a square of six pillars, inclosing the choir, with a processional path opening upon six chapels. In the church of St. Savin, Aquitaine,¹ begun 1023, we find four central piers, a transept with an eastern apsidal chapel in each wing, and five semicircular chapels ranged round the choir, which is an arrangement never found in the South. To the necessity for strengthening the central supports, we may refer the construction of engaged shafts, as in the church of St. Miniato, at Florence.

PALESTINE.

The principal remains in the Holy Land are Byzantine, but there are a few relics of Pointed Architecture, the Hospital Chapel of St. John, not of later date than 1187, adjoining the Byzantine ruin of St. Mary de Latina; a similar chapel, Transitional Norman, at Sebustieh with an octagonal apse; the Early English cathedral of St. Andrew at Acre, with a cloister along the west front as a defence against the sun; an hexagonal Templars' church at Altlect, forming a hexagon, with three eastern chapels with pentagonal apses; the Church of St. George at Lydda, and the apsidal Church of Emmaus, erected towards the close of the Frank dominion, and the only Christian building which is still entire.²

The Church of the Holy Sepulchre at Jerusalem, as rebuilt by the Eastern emperors in the eleventh century on the site of Constantine's Basilica, consisted of three western apses to the rotunda, and three eastern apses: three apsidal chapels on the north and one apsidal chapel on the south, like tran-

¹ Abec. de l'Arch. Rel. p. 59.

² Ecclesiologist, iii. o.s. 134.

septs. It presented, before the fire in 1808, the rotunda with its three western apses; a cruciform-building, built by the Latins, to the eastward, with three eastern apses and a surrounding aisle to the presbytery; and transeptal chapels. The six churches of St. Stephano, at Bologna, were laid out in imitation of the grouped churches of the Holy Sepulchre.¹

TOWERS.

The addition of towers,² which were rare until the eleventh century, exercised a very marked influence upon the ground-plan of churches.³ They possibly were suggested by the tombs or pillars of the Romans, and originally were designed as landmarks⁴ to point out the position of the church, and as an ensign of power, rather than as belfries, as the bells were for several centuries but small, and St. Bernard forbade their construction, as they were not for use, but for pomp.

There were few towers before the latter part of the twelfth century. There were originally two at the west end, and then a third was added over the crossing. In Germany, in a double-apsidal church, there were often six, one over each transept and four ranged round the angles of the central part of the building, near the apses. In France a central and two west towers were common.⁵ St. Andrea, Vercelli, has four towers, two at the west end, one S.E. of the south transept, and a central octagon. Pope Stephen III. in 770, built a bell-tower, but such an addition was extremely rare until the ninth century; and the first Lombardic towers were a mere succession of stages.⁶

One of the time of Justinian, a circular building, was attached to St. Apollinaris ad Classem, at Verona; two ancient round towers are found at Verona, one dating from

¹ Willis's Holy City, pp. 278, 289.

² Riddle, vi. ch. v. § 5.

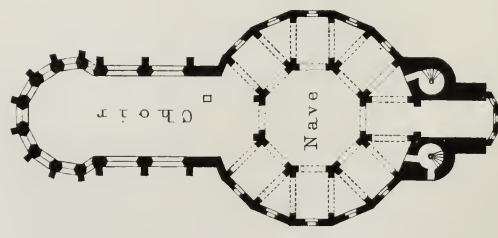
³ Hope, i. ch. xxiv. p. 243; Viollet le Duc, iii. 382.

⁴ Viollet le Duc, *s.v.* Clocher; Lenoir, i. 314, ii. 38, 61, 216.

⁵ Abec. de l'Arch. Rel. pp. 102-5.

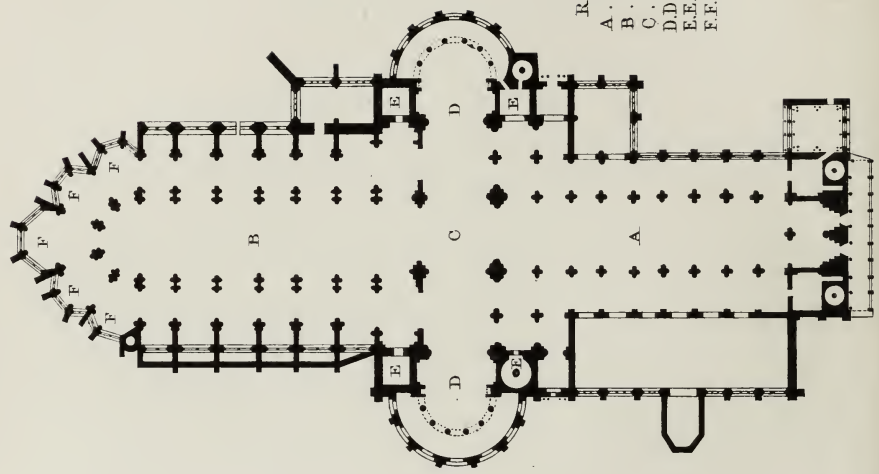
⁶ *Ib.* p. 97.

CATHEDRAL OF AIX LA CHAPELLE. p. 13



Scale 100 Feet to an Inch.

- Reference
- A . Nave
 - B . Choir
 - C . Crossing
 - D.D. Transept
 - E.E.E. Towers
 - F.F.F.F. Chapels



1047; others at Ravenna, and Pisa; another, of the same date, remains at Bury, near Beauvais; a sixth, of a later period, at St. Desert, near Chalons-sur-Saone; while square towers are found in Italy in the eighth and ninth centuries, as at St. Paul's and St. John's, Rome; and one at Porto, near Rome, built 830.¹

Towers—originally built in the close, as at Verona and Torcello; and before the church doors, as at St. Maria Toscanella and St. Lorenzo, in Italy; and flanking the west front as at St. Ambrose, Milan; however, never forming integral parts of the design—were at length attached to the west front of the church, singly, as at Lyons, St. Martin at Tours, Poissy, St. Benoit-sur-Loire, Puy, Limoges, St. Savin, and St. Germain des Prés, and at Paris in the thirteenth century. In the south of France, until the middle of the thirteenth century, in Italy and Spain, they remained generally isolated. Two sometimes flanked the west front, as at Jumiéges, and St. George Bocherville, with a porch in the centre. In German churches they were frequently connected by a gallery, as at Corvey and Gernrode, and by two bridges at the Dionysius Kirche, Esslingen. At Gernrode and Worms two round towers flank the western apse.² Toul and Tours have square west towers terminating in octagonal lanterns. Rouen has six towers. At Clugny there were seven, each bearing the name of ecclesia, in imitation of the Seven Churches. Laon was designed to have as many; Chartres to have eight. Rheims had six, and a central flèche. Five towers occur at Tournai.³ Round towers are found in East Anglia; and in Ireland, erected between the fifth and thirteenth centuries, tapering upwards, a form employed owing to the peculiar material of each district; and still earlier of the third and fourth centuries in the tops of Cabul.⁴ There are also round towers at Brechin and

¹ For various notices of early and Lombardic towers, see Webb's *Cont. Eccles.* 131, 185, 191, &c.

² Viollet le Duc, i. 208.

³ Schayes, iii. 11.

⁴ Fergusson, i. 8.

Abernethy, and at Tchernigow, near Kieff, c. 1024. The French round towers appear to have come from the north of Italy, as they are found at St. Mary's and St. Vitalis, Ravenna; and reappear in the ninth century at Centula, Charroux, Bury, and Notre Dame Poitiers. The last Romanesque round tower is that of Pisa, begun 1174. Towers were sometimes used as record chambers, or as courts of justice.¹

Tall square tower keeps are attached to the monasteries of the East.² Towers of the thirteenth century are found at Rome.³

At Germigny, built 806, there is a central tower; and at St. Alban's it was added c. 1077-1093. In the province of Toulouse, the earlier churches had a single west tower, as at Limoges, in the eleventh century, and Alby, built in the fourteenth century. The larger monastic towers appear to have been built partly for purposes of defence, and partly out of emulation with the castle-keeps, the abbots being equally with the nobles great feudal lords. The belfry storey and the spire, however, formed the characteristics of the church tower. The cathedral towers of the eleventh century served also as municipal belfries.⁴ M. Viollet le Duc has traced two schools of towers, one of the West and the other of the East; that at Perigord⁵ introduced probably by the Venetians, the other derived from the banks of the Rhine, which gave place to a national school in the middle of the twelfth century. In the west of France conical spires appear in the eleventh and twelfth centuries, some being supported on an octagonal belfry, rising from a square tower. Normandy was distinguished by its central square towers.

GERMAN ARCHITECTURE.

In Germany,⁶ at the end of the tenth or beginning of the eleventh century, a modified basilican form appears, at Gern-

¹ Viollet le Duc, i. 259.

² Curzon's *Monast. Intr.* Chap. p. xxxi.

³ *Ann. Arch.* xvii. 246.

⁴ Fergusson, ii. 728.

⁵ Viollet le Duc, iii. 363.

⁶ Lenoir, ii. 209. Patrick; Boissere; Dahl, &c.

rode, c. 960; Hildesheim, 1001; Limburg, 1035; Mayence, Worms, and Spire. The basilican form is found at Ratisbon, Paulinzell, and Schwarzach.

The type adopted was a double-apsidal cruciform ground-plan, as in the east of France at Besançon, Verdun, at Trèves,¹ St. Sebald Nuremberg, St. Cross Liège,² and originally at Strasburg; west and east transepts, a long nave, a short choir, both of three aisles; small round octagonal towers were multiplied, flanking the apses, or attached to both the west and east fronts in churches not cruciform. Polygonal domes or octagonal lanterns were employed at the west end, and at the intersection of the nave and choir, and galleries were constructed under the eaves of the roofs for the accommodation of women. The Rhenish type was three aisles ending in three apses: the earliest chevet, that of Magdeburg, c. 1254, is polygonal.

At Hildesheim we find a short apsidal choir, with three apsidal chapels opening upon an aisle on three sides, but not communicating with the nave; a western transept flanked, like the main transept, with octagonal towers, and a west door wanting. There are chapels east of the main transept.

St. Gereon, at Cologne, of the thirteenth century, has a circular nave, and is one of the last examples of a domical building. Cologne has a chevet, with seven chapels, c. 1322, five aisles throughout the church, and a partially developed transept. Friburg has a western steeple, found also at Ulm;³ a low, ill-developed transept, and octagonal towers flanking the junction of the nave and choir, round which are twelve chapels. Strasburg was intended to have two western towers, and the whole east part is a basilica of the eleventh or twelfth century; the transept is ill-defined. Ratisbon, 1275 to the fifteenth century, has three east apses, and a "subdued tran-

¹ Ann. Arch. xii. 33, 154, xiii. 25, 75, 141.

² Webb, Cont. Eccles. pp. 28, 69, 105.

³ *Ib.* 162.

sept.”¹ St. Stephen’s Vienna has—as Prague, c. 1346, was designed to have—two transept towers. At Bamberg, 1220-57, there are two apses, west and east, flanked by towers. Naumberg is of similar design. Augsburg, 1366, has a chevet at one end and an apse at the other. Marburg, c. 1283, is transverse triapsidal, with three round apses to the choir and transept. Xanten, thirteenth and fourteenth centuries, has two western towers, without an entrance on this side, with a polygonal apse, and four flanking chapels opening in the choir and aisles. At St. Severus Erfurth, three spires rise in place of a transept over the apse. At Ireja Matriz, Vianna, c. 1483, there is a double transept.²

St. Cunibert’s, Cologne, consecrated 836, was the first instance of the Lombardic style in the Rhenish provinces.³ Owing to their extreme regard for orientation, the apses are rarely surrounded with aisles or chapels; the churches are either (1) simply apsidal: or (2) like Byzantine churches, parallel apsidal, as at Laach, St. James Ratisbon, S. Catharine’s Lubeck, Marien Kirche Mulnhausen, Weisenhausen, and Soest: or (3) transverse or transeptal triapsidal. The early churches had circular east apses, as at the Apostles’ Cologne; Marburg has three later apses, transverse triapsidal, of polygonal form. This arrangement is found also at St. Fidele Como. Sometimes, but rarely, the choir is apsidal, and the aisles square-ended, as at St. Nicholas, Lemgo. There is sometimes an imitation of the chevet, as at Hildesheim, Magdeburg, and Marien Kirche Lubeck. St. Giles, Brunswick, has an apse and surrounding aisle, but no eastern chapels.⁴ In the north-east of Germany, as at Munster, there is no distinction between the nave and its aisles; that church presents a cruciform plan, two west towers, and west and main transepts, and an apsidal

¹ Webb, *Cont. Eccles.* 17.

² *Ecclesiologist*, xiii. 17.

³ *Comp. to Gloss.*, iii. p. 11; Whewell, *Arch. Notes*, pp. 46, 78; Petit’s *Arch.* i. p. 82.

⁴ *Ecclesiologist*, xv. 165.

choir with apsidal chapels opening on a surrounding aisle.¹ De Lassaulx regards the great Rhenish churches as a century later than the date ordinarily assigned.²

German architecture resolves itself into three periods.³ The earliest Romanesque buildings date from 960 to 1000. The abbey of Heisterbach, which is pure Romanesque, was not finished till c. 1230. Throughout the south of France there are remains of earlier Romanesque buildings than those in Germany. Aix was a copy from St. Vitale Ravenna, and the latter from St. Sophia. The great consummation of the style at Boppart and Limburg was c. 1200; and c. 1230 the German taste was reimported into Italy at Assisi. There are a series of churches on the Rhine, erected in the twelfth century, formed on the plan of the Greek cross, and surmounted by a cupola, which was afterwards changed into a square tower. In the churches of Frose and Gernrode, in the Hartz district, built about 958, the commencement of the transept might be found. The vestibule of Lorsch is c. 794. (1.) The pure ROMANESQUE churches have a semicircular domical apse, lower than the choir (as in several churches at Cologne, Mentz, Spire, Worms, Laach, and Eberbach); and frequently the aisles have similar terminations; some churches (as St. Mary Capoline, the Apostles', and St. Martin), have apses to the ends of the transepts, instead of the usual triple eastern apse; and (at Johannisberg, St. Peter's Gelnhausen, and Laach), the east sides of the transept received semicircular apses. There is a western narthex at St. Gereon, St. Martin, St. Cuthbert, and the Apostles' Cologne.⁴ The towers are generally near the east end. There is an apsidal outer gallery round the choir at Laach, Eberbach, Worms, Spire, St. Gereon's, St. Martin's, and St. Mary Capoline at Cologne. There are usually two pairs of towers and two cupolas or octagonal pyramids. St.

¹ Ecclesiologist, xiii. 367.

² Whewell's Arch. Notes, p. 147-8.

³ Proc. R. I. B. A. 1854, pp. 77, 85. ⁴ Webb, Cont. Eccles. p. 49.

Martin's and St. Castor's, at Cologne, are of this period. A portal cloister, as at Laach and St. Mary Capitoline, Cologne, is another distinctive feature. The sides of the towers terminate in pediments, and in these gables Ducange has ingeniously discovered the germ of spire-growth;¹ but possibly, the pyramids and obelisks of the East suggested the primary idea.

In the (2.) Transitional or Early German style the apse became polygonal, and of equal height to the choir, and the east chapels of the transept have seldom a simple semicircular form, but have sometimes an additional recess (as at Gelnhausen and Sinzig); or another form (as at Limburg), or wholly disappear with the transept (as at Andernach, Boppart, and Bamberg). At Mentz, Worms, St. Sebald's Nuremberg,² and at Bamberg, the eastern apse is round, and the west apse polygonal; at Bonn the ends of the transepts are polygonal, and the choir apse semicircular. The churches are of three aisles, and often have a polygonal, as at Bonn and Marburg, or semicircular end to the transept. Generally, where there are double apses, there are west and east transepts, as at Mentz, St. Cunibert's, the Apostles', St. Andrew's, St. Pantaleon's, Cologne; St. Paul's Worms; and Nuremberg. Two pairs of towers on the east and west occur at Bamberg, Andernach,³ Bonn, Arnstein, and Limburg. There is a central octagonal tower at Limburg, Gelnhausen, Seligenstadt, Sinzig, Worms, Hermersheim, and Bonn. Sometimes there is a central spire between a pair of towers; sometimes two eastern towers (as at Gelnhausen and St. Cunibert's Cologne); sometimes west towers, as at Limburg, Bonn, Seligenstadt, Sinzig, Hermersheim, and Boppart. A similar group is often found like a transept at the west end, and sometimes a single west tower in the central compartment of

¹ Ducange, *s. v.* Turrile; Fosbrooke, *Enc. of Ant.* i. 89.

² Webb, *Cont. Eccles.* 105-7.

³ *Ib.* 65.

this front. The gables of the towers become more acute, and the cornices lighter. Buttresses were used, and porches were added at the west end.¹ At Augsburg there is a double choir.² Chapter-houses are rare in Germany and France, and seldom circular. A baptistery is attached to Meissen. At Worms, about the beginning of the twelfth century, there is a west octagonal lantern flanked with round turrets, a central octagon and east end flanked with round turrets. Spires, of the eleventh century, has an octagonal lantern at the intersection, and west square towers to the transepts. Mayence has a western apse composed of three trigonal apses, 1200-1239, an octagonal steeple and west turrets, and an east lantern and a round turret; the lateral chapels were added 1260-1332. At Laach, c. 1093-1156, we find the ancient parvis before the church with a west cloister, as at San Ambrogio, Milan; a western apse, used as a tomb-house; a square west tower, with a transept, flanked by lofty circular towers; an eastern transept, a central octagonal lantern, flanked by two square turrets; an apsidal choir, and transepts with eastern apses. Lateral porches supplied the place of a western door. The Apostles' Church, Cologne, has a tall west tower and transept, a central octagon, and two flanking turrets. St. Castor, Coblenz, Andernach, and Arnstein have two groups of towers, but no central lantern.³ The third period is the complete or Decorated German, which occurs at Altenberg, Cologne, Freiburg, which has twelve chapels to the choir, and Ratisbon.³ There are two west towers at Zerbst Nicolaik, Meissen, Mulnhausen, Mildenfurt, Naumberg, and Memleben. Trèves has a double east and west apse. Gelnhausen has an eastern trigonal apse, a transept with eastern apsidal chapels, a square west tower, a central octagonal lantern, and two towers flanking the apse. St. Katharine's Oppenheim has a trigonal apse,

¹ Whewell; pp. 80, 108, 110; Proc. R. I. B. A. 1854-5, p. 77.

² Webb's Cont. Eccles. p. 132.

³ Whewell, p. 113.

two west towers, and central octagonal lantern. Limburg has two west towers, a central lantern, two towers flanking each transept, and a round apse. St. Elizabeth Marburg has pentagonal apses to the choir and transept, and two west towers¹ There are two west towers at Munich, Augsburg, Cologne, Basle, Thurme, Marburg, St. Laurence Nuremburg, and one at Frankfort. Ulm has no transepts, but comprises a nave with double aisles, a choir with side chapels, and a large porch under the west tower. Stuttgart, 1419-1531, has a west tower, dwarf transept, a choir with a trigonal apse, and a nave with aisles and chapels. Augsburg has a double apse, that to the west trigonal, and a nave with double aisles. Ratisbon has two west towers, a nave with aisles, an ill-defined transept, and a parallel triapsal choir with aisle, each with a trigonal apse: to the east of each aisle is a chapel. St. Sebaldus Nuremburg has west towers, a double apse (each pentagonal), and transept. M. Dahl has published an account of similar structures of the eleventh and twelfth centuries.²

The cathedral of Lubeck³ has a three-aisled nave with lateral recesses, an unimportant transept, and a chevet, with seven polygonal chapels and cloister. St. Mary's is three-aisled, has two western towers with no entrance on this side, a low transept, consisting of chapels; and a chevet, with five polygonal chapels. Dantzic is cruciform, with a west tower. At Zurich the choir, of the eleventh or twelfth century, is square, while the aisles terminate in apses, and two west towers were contemplated. A thirteenth century church at Kaschau, Hungary, attributed to Villars de Honecourt, has a French arrangement of eastern chapels. In this country, however, the common type is a triapsidal basilica, with a narthex and western towers.⁴ Buda, of the same period, has three eastern apses and two west towers.

¹ Woolhouse's Möller, p. 94.

² Denkmale, &c. Dresden, 1837.

³ Ecclesiologist, xiii. 27.

⁴ *Ib.* xvi. 155.

SCANDINAVIAN CHURCHES.

Drontheim, of the eleventh century, bears a resemblance to early German churches. It has a detached tower, and a cupola of Byzantine character. Several churches between Stockholm and Upsala, c. 1000, strongly resembled Anglo-Saxon buildings. Some of the Swedish cathedrals were built by workmen from St. Germain des Prés.¹ The Norwegians, when about to restore the cathedral of Drontheim, sent artists to make sketches of Kirkwall, which had been built by the Norwegians. At Karortok, in Greenland, and at twelve other places in the Eastern settlement, stone churches, of very ancient date, built by Scandinavian colonists, were discovered; Karortok measured 52½ feet by 26 feet, with arched windows, two south doors, and several wall niches. At Newport, in Rhode Island, America, a round building later than the twelfth century was found, and presumed to have been a baptistery, like the octagon at Mellifont Abbey. The baptisteries of Ravenna and Pistoia in Italy, 1300-37, and the round baptisteries found near the Greenland churches were octagonal. As in the case of St. Maria della Pinta, Palermo, it consisted of an open arcade. St. Theodgar's, Vestervig, in Jutland, c. 1197, resembles the basilican form. The old cathedrals of Iceland, at Holum and Skarsholt, are of stone. Thorsager, Jutland, Biernede, near Sorö, Zealand, and four churches in Bornholm are round.² There is a curious church cave of St. Michael at Thelemark, Norway. The Cathedral of Strengnäs in Sweden, completed 1291—a see established by Oskild, an Englishman—comprises an apsidal choir, a nave with double aisles, and a west tower, and at the west end of the south aisle a "peasant's church" under some small chambers.³ Trondhjem,⁴ Norway, is cruciform, with square east chapels to the transepts, and an octagonal tomb-house at the east end; an aisleless

¹ Proc. R. I. B. A., 1854-5, p. 86.

² Mém. Soc. des Ant. du Nord, 1840-3, pp. 11-20, 101-4.

³ Ecclesiologist, iii. o.s., 99.

⁴ *Ib.* xvii. 343; xvi. 334, 166.

nave and central lantern. Hitterdal, a wooden church, is surrounded by external galleries.

Roeskilde, in Denmark, of the twelfth and thirteenth centuries, is a three-aisled apsidal basilica, with a western tower. There are eight round churches and one octagonal church in Denmark. The chief of the former is Thorsager, earlier than the twelfth century, and comprising a west square tower, a round church with an inner circular tower, and an oblong apsidal chancel.¹ Those of Ole and Oster Lars are fortified.² The Cathedral of Ribe includes a north-west tower, a nave with double aisles, a large transept, and an eastern apse.³ Kallundberg, c. 1171, is cruciform with a central steeple, and four octagonal towers also arranged at the head of each arm of the cross.⁴ Aarhuuss, cruciform, has a square and west tower.

BELGIUM.

In Belgium the earlier churches had a square east end, and central and western towers: in later times we find, as in Germany, the French chevets; and the arrangement appears also in several Pomeranian churches. The oldest church in Belgium, that of St. Vincent of Soignies, of the tenth century, resembles Zurich: it has a square east end, with a narrow surrounding aisle to the choir, and had a central and western tower. St. Gertrude of Nivelles has also a square east end, a central tower, and west tower flanked with two circular towers, and a double transept. Tournay has a transept, with apsidal ends of the eleventh century; a chevet with five chapels, consecrated 1213: and a central tower, round which four out of the original six lesser towers are grouped. Antwerp has an ill-developed shallow transept, a chevet with five chapels, a seven-aisled nave, and one of the two western towers which formed part of the design. St. Jacques, at Liège, has a circlet of chapels round the choir apse. Monasteries with cloisters began to be frequent in the seventh and

¹ Maryatt's Jutland, ii. 49.

² *Ib.* p. 348.

³ *Ib.* p. 225.

⁴ *Ib.* p. 1.

ninth centuries; from the fifth to the tenth century, a basilican arrangement was followed, sometimes transeptal, but seldom exceeding three alleys in breadth. The atrium and narthex did not long continue in use; the crypts, at first small, gradually became large, and were divided into three or five alleys, and extended under the whole of the choir, and partly under the nave; such as the now destroyed crypts of St. Servais Maestricht and St. Gertrude Nivelles; and the existing crypts of St. Bavon, Ghent, Lobes, and Anderlecht. Before the eighth century there were no towers, and they continued rare until the eleventh century.¹ The aisles of the nave were at length prolonged round the choir. In the sixth century, wooden altars were replaced by those of stone; and the latter, to the twelfth century, were composed of a slab carried on five or seven pillars.

Belgian Gothic architecture exhibits, (1.) Primary Pointed and Transitional, tenth to thirteenth century. The ground-plan is a Latin cross; the principal west door is isolated, and in Transitional, lateral entrances are made to the nave and choir, but were removed under a single porch, deeply recessed, at the end of the transept, in the thirteenth century. Porches at the west end are rare; towers were square: one stood at the west end, as at S. Gertrude Nivelles, St. Denis, St. Jacques, and St. Croix at Liège; or two, as at St. Lambert's, and St. Bartholomew's, Liège, and St. Sulpice's, Leau; or two flanked the junction of the cross and transept or the apse, as at St. Bavon's, Ghent; St. Servais and Notre Dame, Maestricht; or one was at the west end, and another in the centre, as at Soignies. In the eleventh century, there was generally a massive screen surmounted by two or three towers.² The principal door was on the west, under a porch, at St. Lambert Liège,³ and St. Mary Dinant; but on the sides of the nave at St. Vincent Soignies and St. Gervais' Maestricht. The west front, when there was no door, had a large

¹ Schayes, ii. 56, 57.

² Fergusson, ii. 722.

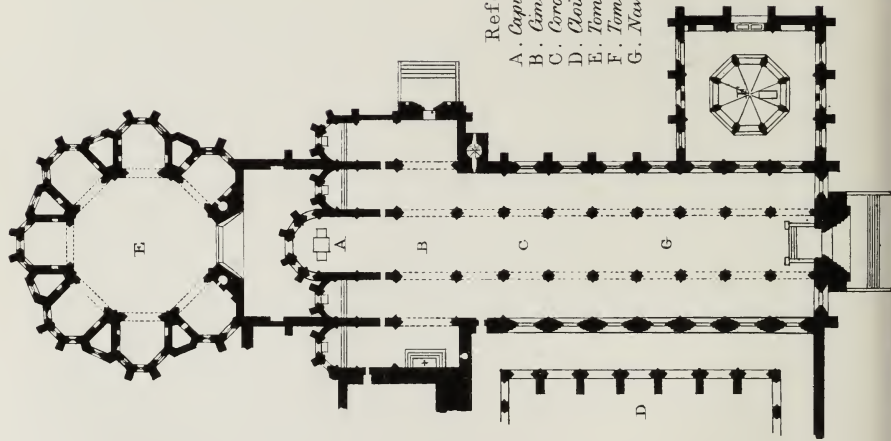
³ Webb, Cont. Eccles. 24.

window, as at St. Vincent's, Soignies ; and Notre Dame, Louvaine ; and where there are no west towers there are round turrets, as at St. Nicholas' and St. Jacques', Ghent ; St. Quentin's, Tournay ; and in this case there is a central tower or octagon, as at St. Jacques', Ghent. In Transitional the choir was small, lower than the nave,—as at St. Vincent's, Soignies—square-ended, or with a circular or octagonal apse. In the twelfth and thirteenth centuries it was enlarged. Sometimes it is aisleless, sometimes has a chevet and aisles, and sometimes has not continuous aisles throughout its circuit. But the central apse gradually gave place to a series of eastern chapels with apsidal or polygonal ends, the central one becoming the largest. The only instance of a double apse occurs at St. Croix, Liège.¹ The naves have no side chapels : the large triforium is pointed in Primary, and round-headed in Transitional.—(2.) Secondary Pointed or Rayonnant, fourteenth to latter part of fifteenth century, is marked by the huge size of the windows above the entrances. The naves have side chapels ; Lady-chapels are rare. There are sometimes as many as four doors at the west end, as at St. Gudule's. Recessed porches occur in the fourteenth and fifteenth centuries. Single or double towers flank the west end—square, as at St. Gudule's ; or square below and octagonal above, as at Notre Dame Antwerp, and St. Bavon Ghent, but where designed to carry a spire. At the end of the fourteenth and beginning of the fifteenth century they were intricately carved, as at Notre Dame Antwerp, St. Gertrude's Louvaine, and Mechlin :² this was the period of wooden spires, as at St. Gertrude's Nivelles and St. Bavon's Ghent.—(3.) Third Pointed or Flamboyant, latter part of fifteenth to latter part of sixteenth century. Notre Dame, Antwerp, has a fine octagonal cupola—a solitary instance. Spires merged into spherical or angular domes.³ There is a western narthex and fine lateral porch of the early part of the

¹ Schayes, ii. 60.

² Webb, Cont. Eccles. p. 10.

³ Weale's Quarterly Papers ; Schayes, Hist. de l'Arch. en Belgique.

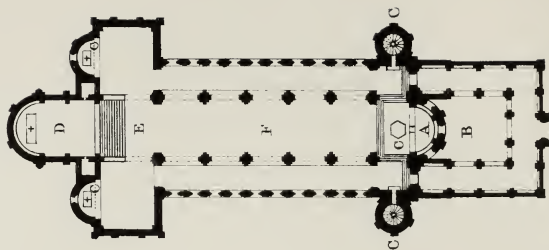


Reference

- A. Capilla Maior
- B. Cambrão
- C. Coro
- D. Cloister
- E. Tomb-house of K. Emanuel
- F. Tomb-house of K. John
- G. Nave

Scale 100 Feet to an Inch

THE ABBEY CHURCH, AT LAACH, p. 39.



Reference

- A. Western Apse, a Tomb-house
- B. Pórtico or Atrium
- C.C.C.C. Towers
- D. Choir Apse
- E. Crossing
- F. Nave

thirteenth century, at St. Servais.¹ The chevet was polygonal to the fifteenth and sixteenth centuries; ² and lateral chapels were added to the nave aisles between the fourteenth and sixteenth centuries. S. Maurice, Lille, has five aisles, and an apse with radiating polygonal chapels.

HOLLAND.

Gothic architecture never flourished in Holland, although the churches are generally large, with well-developed transepts and tall western towers. There were very few monasteries. The most interesting church in Holland is Haarlem, c. 1390-1472: it is cruciform, has a circular apse, and internally a trigonal apse with a surrounding aisle, a central octagonal tower, a sacristy on the south side of the choir, and each wing of the transept divided longitudinally by a solid wall.³

SPAIN.

The Italian apse is a direct copy from the Roman basilica. The Spanish cathedrals present either the French chevet with a circlet of chapels, or an apsidal aisle surrounding the altar, and opening on chapels with an eastern chapel, which, if the east end is square, is the Lady-chapel,—if circular or octagonal, as at Burgos and Batalha, a tomb-house. The transepts are ill defined. There are two styles, (1.) The Southern, an indigenous style; (2.) The Northern, which was borrowed from France. The interior arrangement is mainly that of the old basilica. The stalls of the clergy are ranged along the west end of the choir (which is shut off from the nave by a wall), and ranged westward of the transept, the whole space under the lantern—the cimborio—being railed in and unoccupied. The sanctuary (*capilla mayor*) contains only the high altar. It is curious to observe in passing that the canons' choir was in the centre of the nave at the Lateran, S. Maria

¹ Schayes, *Hist. de l'Arch. en Belgique*, ii. 14, 65.

² *Ib.* p. 105.

³ *Ecclesiologist*, ix. 399. For rood-screens in Holland, see *Ib.* p. 318.

Maggiore, S. Lorenzo fuori le Mure, and St. Clemente; and that the circular font was placed in the north transept at St. Peter's, as the late Baptistery of Canterbury appears to have been built in accordance with that arrangement. Toledo has two western towers; Valencia has a central octagonal tower.¹

Leon, commenced 1199, terminates in a chevet with five chapels. Burgos, of the thirteenth century, has lateral chapels attached to the nave;² two western towers, a central octagonal lantern, and octagonal eastern chapel, like that of Murcia. Toledo, commenced at the same period, is of five aisles, like Troyes, with an eastern chapel. Seville is a parallelogram, with five aisles and lateral recesses, and an eastern chapel; it has two ambones, but no rood-screen. Before the thirteenth century there were nearly invariably only lateral entrances.

PORTUGAL.

Batalha,³ of the fourteenth century, has a three-aisled nave, with a transept, having four eastern apses: to the eastward of the apsidal choir is an octagonal tomb-house, with radiating recesses, and a square west tomb-house inclosing a circle of columns.

FRANCE.⁴

M. de Caumont divides French Mediæval architecture into (1.) Roman; (2.) Ogival (so called from the diagonal rib, the ogive, Augere) Primitif (thirteenth century); (3.) Ogival Secondaire (fourteenth century); (4.) Ogival Tertiaire, first epoch, 1400-1482; second epoch, 1480-1550. In France,⁵ as St. Gregory describes Tours, and Apollinaris Sidonius Lyons, the early churches in the north, Poitou, Auvergne, and Burgundy, as in the sixth century, preserved a basilican form, an apsidal oblong, with an atrium surrounded on the three sides

¹ Freeman's Hist. of Arch. 416.

² Fergusson, Handbook of Arch.

³ Lenoir, ii. 229; Ecclesiologist, xii. 223.

⁴ Bourassée, Cathédrales de France, 1043. Chapuy, &c.

⁵ Viollet le Duc, Dict de l'Arch. s.v. Arch. Rel. Cathédrale; Abside, Chœur, Chapelle; Lenoir, i. 221; ii. 91.

by a colonnade. Some round churches of France—as St. Martin's at Tours and Charroux—had a double inner colonnade like St. Etienne le Rond and St. Ange Péreuse.¹ In one part of Aquitaine, and on the banks of the Rhine, they were aisleless; in Provence and Toulouse, before the thirteenth century, as at Marseilles and Frejus, the basilica of Constantine, at Rome, seems to have been taken as a model. Fontevrault, of the twelfth century, has the plan of a basilica without aisles. From Auvergne to Nevers and Toulouse, the aisles and upper gallery of the basilica were preserved in the eleventh century. The double apse was found in the east of France, and on the borders of the Rhine; at Tours, Besançon, and Verdun; and, probably, Strasburg. Poitiers has also shallow niche-like apses to the transepts, and three choir alleys. The baptisteries were circular. The strong Byzantine influence² which prevailed in many parts of France has been already mentioned. The naves were at length subdivided by pillars, as at St. Vincent's and Paris, by St. Germain; and at Clermont, by Namatius, the eighth bishop, in the fifth century; in the latter church an apsis was added, and at St. Vincent's, which was called in consequence St. Cross, a transept. Namatius built Auvergne cathedral in the form of the cross. In France, in place of the wall of the niche-like Roman apse, the architects constructed a screen of columns, with an external aisle opening into radiating chapels—a chevet. The chevet, which formed a semi-dome by its vault, was deduced from the junction of the circular tomb-house so frequently found behind the altar with the basilica, by the removal of the intermediate walls. At St. Martin's, at Tours, the plan was initiated in the twelfth century by omitting half the eastern circle built by Perpetuus, and building the nave from the tangents, and was fully developed at Conques and Toulouse. Laon, like Dol, has a square end, but in the twelfth or beginning of the thirteenth century, we find semicircular apses to the transepts of Noyon

¹ Isabelle, *Edif. Circulaires*, p. 86.

² *Annal. Archæol.* xi. 273; xii. 177, 209; xiv. 95, 174, 225.

and Soissons, at Tournay, Belgium, and St. Martin's Cologne. Till the middle of the thirteenth century, the churches of the south of France generally had neither eastern aisles nor radiating chapels. In Provence, apses were usually polygonal; in the north, circular. M. Viollet le Duc gives some curious instances of a double east apse. The ground-plan is singularly deficient in a due expansion of transepts, which are often wanting, or frequently only indicated internally. Chartres, Beauvais, St. Maurice Angers, Autun, Poitiers, Carcassone, and Rouen (the latter strikingly resembling the ground-plans of Gloucester and Norwich), are the chief, not to say almost the only exceptions. Bourges and Bazas are not cruciform, and, like many cathedrals, appear to have been constructed thus in distinction to the abbeys, in order to show that a cathedral was a national monument built by the people. Portals, as at Laon, Chartres, Amiens, Rheims, Sens, Seez, Paris, Coutances, Bourges, and Autun, are very distinctive of French arrangement, and were probably suggested by the large Clugniac porches. Chalons has three apsidal chapels opening on the choir, four towers with spires, and a central flèche.¹ Lagny has three apsidal chapels, and two demi-apses ranged round the choir.² Ainay has three apses, the central being the largest, a nave of three alleys, and large sacristies or chapels on either side of the choir.³ St. Venantius' Priory is cruciform with an eastern apse.⁴ Moissac is an apsidal oblong.⁵ Angoulême has a long nave, and very short transepts, with a tower at each end.⁶ St. Maurice Genray is transverse triapsal, with eastern apsidal chapels to the transept.⁷ St. Front Perigueux, 984-1047, forms a Latin cross with a lofty dome, a choir of the fourteenth century, and a west tower older than the church. M. Verneilh considers it to be the work of the architect of St. Mark's, Venice, or a

¹ Ann. Arch. ii. 19, 99.

² Lenoir, ii. p. 207.

³ *Ib.* i. 20.

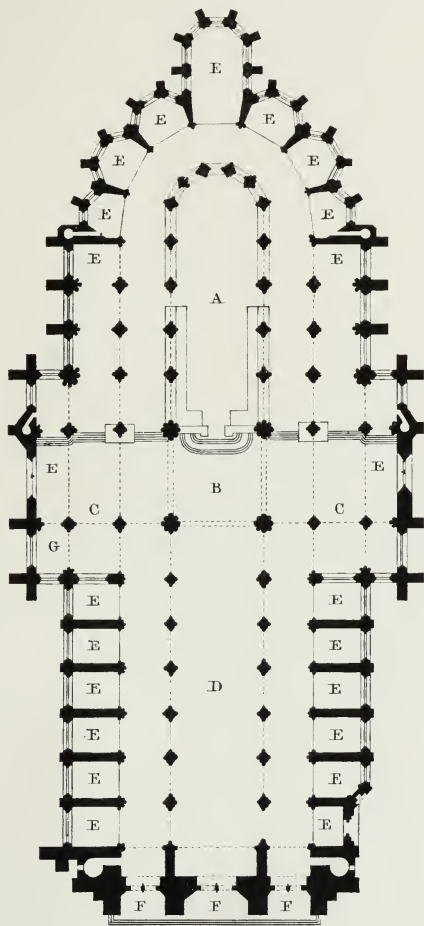
⁴ *Ib.* p. 21.

⁵ *Ib.* p. 18.

⁶ Archæol. xxxv. p. 43.

⁷ *Ib.* 41.

AMIENS CATHEDRAL . p. 52 .



Reference .

- A . *Choir*
- B . *Crossing*
- C . *Transept*
- D . *Nave*
- E . *Chapels*
- F . *Porches*
- G . *Font*

Scale 100 Feet to an Inch

direct imitation of that church, and there was a Greek or Venetian colony at Limoges in the tenth and eleventh centuries. Bazas of the thirteenth century is an oblong with aisles, an apsidal choir surrounded with chapels, and lateral aisles to the nave, which has a north-west tower, but is not distinguished from the choir.¹ Cahors, 1096-1100, is an aisleless apsidal oblong, with side chapels and two cupolas. Coutances has double aisles all round, and a short transept.² Another prominent feature in the thirteenth century is the prevalence of lateral chapel recesses to the aisles, and even when the aisles are double, another distinctive characteristic of the style, built between the buttresses, as at Rheims, Notre Dame Paris; Troyes and Bourges; and at St. Martin's, at Tours, on the south side of the nave, and to the choir only, as at St. Ouen's Rouen, Bordeaux, Toulouse, St. Front Perigueux. Angoulême, Alby, Fontevrault, and St. Maurice Angers, are aisleless. Eastern apsidal chapels occurred in the choirs of St. Front Perigueux; Nevers, Angoulême, St. Savin, Fontevrault, St. Hilaire Poitiers, Clermont-Ferrand, and Issoire. At Clugny, where there was also a choir-transept, there were double eastern apses to the main transept. At St. Benigne Dijon, and Langres, c. 1160, there were mere niches in lieu of transeptal eastern apses. St. André Vienne, has an eastern apse; so has St. Maurice Angers; Angoulême has four apsidal chapels attached; Clugny had an eastern apse with five chapels; Rouen has an apse with three chapels. A chevet with five chapels occurs at Rheims,³ Noyon, Tours, Clermont, Narbonne, Limoges, St. Ouen's, Bazas, Troyes, Clugny (now destroyed), Chartres, St. Sernin Toulouse, and St. Martin's, at Tours (Chartres has, however, an additional chapel on the east, connected by a staircase); with three at Fontevrault and Conques, with seven at Beauvais, Bayeux, Amiens, Mans, Coutances, and St. Stephen Caen; and with

¹ Archæol. xxxvi. p. 3.

² Abec. de l'Arch. Rel. p. 105.

³ Ann. Arch. xv. 29.

four at Issoire, a fifth of square shape being inserted to the east. Chalons-sur-Marne, like Autun, c. 1150, has three eastern apses; Carcassonne and Angers have an aisleless apsidal choir; Alby is apsidal, with lateral chapels round its entire circuit. St. Front¹ Perigueux, as Clugny had, has an ante-church and porch. St. Hilaire Poitiers, and Laon, have square east ends; but in the former instance are three shallow, niche-like apses. Solignac has a choir with three apsidal chapels, and an aisleless transept and nave.² At St. Pierre Toscanella, and at Spires, similar quasi-apses are attached to the transept. At St. Front Perigueux, an oblong building, with an apsidal termination, was carried out beyond the choir, like a Lady-chapel. The transept of St. Sernin Toulouse, c. 1060-1100, has apsidal chapels on the sides. At St. Stephen Caen, a north-west chapel is attached to the nave.³

CHAPELS.

The word chapel has been derived from St. Martin's cappa,⁴ which the Kings of France carried out to their wars and deposited in certain tents, called, from the circumstance, "capella." In a chapel of Westminster Caxton set up his printing-press, a name from this circumstance long attached to printers' workshops. The development of chapels requires particular notice. The first churches had but one altar; but, in the sixth century, St. Germain built, at St. Vincent's Abbey, four, one in each wing of the cross, besides two additional chapels at the west end. Two centuries later, in the abbey of St. Gall, we find seven, four in each of the aisles, and an apsidal chapel of St. Peter at the west end of the church, in place of the mediana, or principal gate of the

¹ Annal. Archæol. xi. 87, 219.

² *Ib.* xx. 123.

³ Lenoir, i. 275, 355; ii. 24, 95, 121, &c.; Viollet le Duc, i. 4, 232; ii. 423; iii. 236. See also *Gent. Mag.* n. s. i. 48.

⁴ Johnson, *Canons*, ii. 68; Durandus, ii. 8, 10; *Gemma Animæ*, i. 128; Ducange, ii. 103.

basilica. Chapels were first built for the sepulchre of saints. At St. Germain des Prés was an oratory of St. Symphorian, on the south-west of the front, in which St. Germain desired to be buried. On the north-west was the chapel of St. Peter. The cubicula mentioned by St. Paulinus of Nola,¹ were devoted to prayers, reading of holy books, and commemoration of the dead. St. Praxedes, Rome, has two chapels of martyrs, built 817. There is a chapel near the entrance of St. Demetrius Salonica, and another at St. Cecilia Transteverino; one on the south of the choir at Trieste, dedicated to St. Justus and St. Severinus, like the main church, composed of three apsidal alleys. Sens and Langres have a single eastern chapel; Cahors has three, and Angoulême four apsidal eastern chapels. Towards the end of the eleventh century, radiating chapels and an eastern aisle appear in Auvergne and Poitou, and the centre of France, extending in the twelfth century to St. Hilaire's, Poitiers, Notre Dame, Clermont, Nevers, and Toulouse; in Normandy not until the beginning of the thirteenth century; but ordinarily the choirs in that province and the Ile de France were simply surrounded with aisles, as at Mantes, Poissy, and Paris. Laon and Chartres were almost destitute of chapels. In the twelfth century, chapels were multiplied round the choir in many churches of France, particularly in Normandy: the choir aisles stopped at the commencement of the apse, but in other parts there was a processional path.² At Bourges (c. 1230) and Chartres (c. 1220) the radiating chapels are mere apsidal niches; but in the twelfth century became important, as at St. Denis, and St. Martin des Champs. In the twelfth and at the beginning of the thirteenth century, chapels, according to an arrangement peculiar to abbeys, and afterwards imitated in the cathedrals, were enlarged, as at St. Remy Rheims, and Vezelay, and communicated with each other by a subordinate narrow

¹ Bingham, viii. c. 5, § 8.

² Cours d'Ant. Mon. iv. 118.

aisle. There are three radiating eastern chapels at Nevers, four at Clermont-Ferrand : five at St. Savin. There were six of the thirteenth century at Bec ; there is only one on the east at Langres, c. 1160.

The difficulty of ranging chapels round the apse, as at St. Germigny des Prés, led to the omission of the intermediate windows in the thirteenth century, and to the alternation or admixture of polygonal or square chapels with those of circular shape, as at Fontenelle ; and in the thirteenth and two following centuries to the adoption of polygonal chapels only, as at St. Nicaise Rheims. Owing to this grouping of subsidiary apsidal chapels about it, the apse lost its significant name of chevet (*capitium*).¹ The cemetery of great persons, as at St. Geneviève at Paris, was on the east side of the apse, and a lamp was often set in a niche, so as to light both this garth and the crypt.

About the eleventh century the altars began to be removed out of the nave into eastern chapels, and the aisles were rendered continuous and enlarged, to afford a free passage round the choir.

In the thirteenth century the Lady-chapel, like the radiating chapels of the apse, received a marked development, as at Rheims, Mans, Amiens, and Beauvais, built 1230-70, and at Coutances. The transepts also at length received eastern apsidal chapels, as at Rheims, St. Hilaire le Grand, Clugny, and St. Savin as the choir had previously, in order that the altars might be seen on entering the church. To multiply these chapels a second transept was added, as at Salisbury, &c. At Clugny it received north and south apsidal ends, as at Tournay and Noyon, a new arrangement of the eleventh and twelfth centuries. There are double aisles at Clugny and St. Hilaire, but they were not common in the choir till after 1230.²

¹ Ducange, *s.v.* *Capitium*, ii. 146 ; Lenoir, ii. 96.

² Viollet le Duc, i. 237.

In France the naves did not receive their outer chapels¹—constructed, as at King's College, Cambridge, between the buttresses—until after 1240, and the first instance occurs in Paris, where, in the choir, in 1260, the operation was continued. Limoges, Narbonne, and Troyes were designed without them ; Laon, Coutances, Rouen, and Sens were modified for their arrangement, 1300-50. They were added at Amiens about the same period ; Chartres, Le Mans, Lisieux, and Bourges have them ;² but in the fourteenth century they disappear at St. Ouen's, while the chevet retains five radiating chapels, the easternmost being most prominent. The outer chapels were probably introduced owing to the enclosure of the choirs, and with ease, in consequence of the enormous stride of the buttresses, which was necessary to support the vast height of the walls, which were pierced with a large clerestory.

We are able to collect from the "Rationale" of Durandus, Bishop of Mende, who was born in 1220, and died in 1296, a clear description of a church of that period. It was cruciform, lying east and west, sometimes apsidal, and consisted of nave, chancel, and sanctuary, an apse, and a crypt ; the roof was tiled ; the windows were glazed ; the chancel was lower than the nave ; there were altar-rails, a screen, and occasionally a rood-loft ; a sacristy ; a water-drain ; there were carvings on the walls of sculptured images, the zodiacal signs, and Scriptural subjects ; there was a veil separating the sanctuary from the choir, to be raised on certain occasions, but no screen ; and in churches "are suspended two eggs of ostriches and other things which cause admiration and which are rarely seen, that by their means the people may be drawn to church and have their minds the more affected." Among the conventual buildings and accessories he mentions a square cloister, chapter-house, refectory, cellar, dormitory, oratory, herb-garden, and well.

¹ Viollet le Duc, i. 207 ; ii. 354.

² Abec. de l'Arch. Rel. p. 298.

IRELAND.¹

The architecture of Ireland includes—1. Oratories, as in the south-west district of Munster; and bee-hive houses in Connemara, built of masses of rock, and vaulted with stone of a later period. 2. Celtic, small aisleless rectangular buildings, without an apse, usually in groups of seven, like the churches in Asia Minor and on Mount Athos, with a central west door, and occasionally provided with a chancel, as in the Patrick Temple, Galway, and in the early churches at Glendalough. In the fifth century they are of a type anterior to the Roman basilica; and many were built of timber, with some affinity to Scandinavian architecture. 3. Romanesque, ninth to twelfth century, with a basilican arrangement; the throne, or a bench-table, being at the east end, and the altar detached, as at St. Saviour's, Glendalough; the roofs are of high pitch, and chambers are frequently constructed under them, or along the walls, for the clergy. The round towers, at once belfries, beacons, treasuries, and places of retreat, are both of this and the earlier period. That of Glendalough is said to be of the seventh century. They somewhat resemble the conical Nuraghies of Sardinia. Cormac's Chapel, Cashel, has transept-towers of the early part of the twelfth century, and a dormitory over the church. 4. Anglo-Irish, from the close of the twelfth century. The original plan of a simple oblong, or a nave and chancel, was preserved to the latest period. Bell-turrets were not common till the thirteenth century. St. Doulogh's Church, of that date, is oblong, with a low square central tower, and adjoins an octagonal baptistery. Christchurch and St. Patrick's, Dublin; Gray, Kilmallock, and Cashel, are Pointed; Jerpoint and Dunbrody, Transitional. Newtown has Romanesque features. Transepts were added in (5), the Later-Pointed. In the fourteenth and fifteenth centu-

¹ *Gent. Mag.* n. s. vii. 439; *Wakeman, Arch. Hibernica*, 1848; *Petrie's Eccles. Arch. of Ireland*, p. 320; *Ecclesiologist*, iii. o. s. 1; *Proc. R. I. B. A.* 1858-9. 153; and for an excellent article on the Round Towers, see p. 66, &c.

ries the narrow central towers were added. Cashel, Kilkenny,¹ Waterford, Limerick, St. Patrick's, and Christchurch are, and Kildare was, cruciform. Their towers were central, with the exception of St. Patrick's and Limerick, which were on the west. There is no instance of two western towers in Ireland. The cloister of Kilconnel resembles cloisters in Spain and Sicily.

SCOTLAND.

The architecture of Scotland embraced—1. Churches of wicker-work, which in the fifth century gave way to stone churches, like that built by French workmen at Whitherne for St. Ninian,² and another constructed in the eighth century by monks from Jarrow.³ 2. Scoto-Irish, from the middle of the sixth to the middle of the eleventh century; it exhibited round towers, bee-hive houses, dome-roofed cells, small churches, often in groups, and, at Iona, priests' chambers over the aisle. 3. Romanesque Anglo-Scottish, 1124-1165, as at Dunfermline, Kelso, and Leuchars. 4. Lancet, 1165-1286; Kelso and Paisley had naves shorter than the choirs; Dunkeld, Dunblane, Paisley, Sweet Heart, and Whitherne had aisleless choirs; Brechin, Dunblane, and Witherne were not cruciform; Sweet Heart, Elgin, Pluscardine, St. Andrew's, Aberbrothock, Dryburgh, and Melrose had only an east aisle to the transept. 5. Decorated, 1286-1370. 6. Flamboyant, 1371-1567. The saddle-back tower and polygonal apse are continental features; Roslyn was built by architects from the north of Spain; porches form a characteristic, as at Aberdeen, Paisley, and Dunfermline. Holyrood, Aberdeen, and Dunfermline offer the only instances of two western towers. Dunkeld has, as Glasgow had, a north-western tower. The spires are poor. The imperial crown of Edinburgh is almost unique. The transepts are seldom well developed. Edinburgh has double nave-aisles.⁴ Leuchars, Stirling, and Dalmeny have apses. Glasgow com-

¹ Graves' Kilkenny.² Bede, lib. iii. c. 4, § 22.³ *Ib.* v. c. 21.⁴ Arch. Journal, xiii. 26.

bines the English square end and shallow continental transept. Kirkwall was built by the Norwegians.

ENGLISH ARCHITECTURE.

The earliest English architecture of which we have any record, historical or material, was neither borrowed from France nor communicated from Germany. The Latin and Greek schools were distinguished by an apsidal east end. The Irish school was equally marked by a square east end, a form adopted in England, Wales,¹ Denmark, the north of Germany, and partially in the north of France.² Anglo-Saxon churches³ were divided into four classes.⁴ The word "monastery" occurs in Ina's Laws, A.D. 693, § 6. St. Jerome mentions pilgrimages of the early British to Jerusalem. Wearmouth was built by French masons.⁵ Stone churches are mentioned by Reginald of Durham.⁶ Florence of Worcester speaks of the magnificence of Alfred's buildings,⁷ "by the aid of machinery invented by himself, more stately and costly than any which had been erected by his predecessors, in the style of their age." And Alcuin describes in glowing terms York Cathedral: it was, in 627, a square basilica of stone.⁸ Peterborough was built of immense stones, c. 635.⁹ Lastingham was of stone, c. 660.¹⁰ William of Malmesbury says that stone buildings were rare before the time of Benedict Biscop.¹¹ Polished stone is mentioned as employed, c. 674, at Ripon and Hexham. The word "basilica" is used by Eddius, Vit. Wilfridi, c. 17; Matt. West. anno 750; Ordericus Vitalis, ii. p. 25; Will. Malm. fo. 41; Monast. iii. 135. In France it denoted a minster;¹² in England, a church before consecration.¹³

¹ For a good résumé of Welsh architecture, see *Ecclesiologist*, ix. 385. Dublin appears to have been the school of North Wales. For the Isle of Man, see Neale's *Eccles. Notes*, 1848, and *Arch. Jour.* iii. 48.

² *Ecclesiologist*, xi. 11. ³ Poole's *Churches*, c. iii. p. 22; Lenoir, ii. 180.

⁴ Canute's Laws, A D. 1017, c. 3.

⁵ *Monasticon*, i. 501.

⁶ *Surtees' Publ.* pp. 282, 284.

⁷ *Chron. sub. an.* 871.

⁸ *Surtees' Public. Fabric Rolls*, p. 7.

⁹ Hugo Can. ap. Leland, i. p. 3.

¹⁰ Bede, *Ecl. Hist.* iii. c. 23.

¹¹ *Lib.* i. c. 3.

¹² Ducange, i. 611.

¹³ Otho, *Const.* 1237, c. 1.

At Abingdon, the church, like Clermont,¹ had a double apse, with twelve chapels and twelve cells for the monks, in the seventh century.² The dome shown in Anglo-Saxon illuminations³ links the style with Byzantine. In the instance of Bishop Wearmouth, c. 675-80, we are informed that the church there was built after the Roman manner.⁴ We shall not pause to consider the stud buildings, like that of Glastonbury,⁵ but merely allude, in passing, to the timber church still existing at Greenstead;⁶ Bury St. Edmund's, till 1032, was mainly of wood.⁷ There was a stud Lady-chapel at Tykford.⁸ Bede mentions St. Alban's memorial chapel at Verulam, c. 300, as being "of admirable workmanship;" and the erection of a stone church at Galloway in 448 gave the name of Whitherne, or Stonehouse, to the place. William of Malmesbury says that St. Aldhelm's church survived there whole to his day. Timber buildings were common to the Scotch and Irish.⁹ The cathedral of Lindisfarne, built by Finan, c. 652, was a timber building, thatched with reed;¹⁰ and the churches of Cyrene were built of wattle-work.¹¹ In Belgium, most of the churches were of wood till the eleventh century.¹² The absence of stone models similar to those bequeathed by the Romans to France, obliged the Saxons to use wood, which was imitated in long and short stonework, and rude pilasters of stone. A basilica, however, remained for many centuries at Reculver. Aldhun built a timber church at Durham in 998. St. Stephen's, Mayence, was built of wood 1011.¹³ The Roman temples were ordered by Pope Gregory to be preserved.¹⁴ The connexion between the church of Glastonbury, where St. Patrick was said to have been buried, and those of Ireland, of

¹ Viollet le Duc, i. 209.

² Monasticon, i. 412.

³ Arch. Jour. vi. 359; i. 24; Jour. Arch. Ass. i. 20; vii. 270; x. 142.

⁴ Vitæ Abb. Wirm. ed. Giles, pp. 364-376.

⁵ Britton, Arch. Ant. v. 96, 7.

⁶ Jour. Arch. Ass. v. 1; vi. 191.

⁷ Monasticon, iii. 101.

⁸ *Ib.* v. 206.

⁹ Lingard, Ant. Ang.-Sax. Ch. ii. 369.

¹⁰ Bede, Ecc. Hist. iii. c. 25.

¹¹ Sulp. Sever. i. c. 2.

¹² Schayes, 11, 64.

¹³ See also Ecclesiol. Aug. 1848.

¹⁴ Bede, Ecc. Hist. i. 30.

similar size, according to his rule, has been well pointed out by Mr. Poole.¹ M. Blagnac gives a long list of timber buildings.² The Cornish churches of the fifth to the seventh centuries, built by Irish missionaries, generally were provided, as in Ireland, with a well; simple parallel chancel, separated by a low stone step, with a stone altar, and a stone bench-table. The Welsh colonized Cornwall in the eighth or ninth century.³

St. Piran's Church, in Cornwall, of the fifth century, resembled the Patrick Temple of Galway. The nave door on the south was round-headed, with a chevron moulding, a keystone carved into a tiger's head, and two human heads upon the capitals. The font was octagonal. A single north-east side window, near the priest's door, lighted the east wall of the square-ended chancel; to the south-east was the altar, inscribed with a cross and the name of St. Piran. The stone chancel-screen had an opening on the north side. A bench table, commencing on the south side of his screen, was continued round the nave to the east wall. At St. Gwythian's the nave had a south door, a chancel with a stone screen and altar, and a bench-table against the north and south walls returned along the screen. St. Madderne's is a simple parallelogram, with a stone bench and division between the nave and chancel, a stone altar, and in the south-west angle a holy well.⁴ A similar well was found at Kirk Newton, in Durham. Two wells remain in Carlisle Cathedral. A square church is mentioned by Bede;⁵ but both a square and a cruciform church, c. 810.⁶

ANGLO-SAXON ARCHITECTURE.

King Edwin built a stone church at York, c. 627.⁷ Another

¹ Hist. of Eng. Arch. p. 7.

² Hist. de l'Arch. p. 8.

³ Ex. Dioc. Arch. Soc. ii. 97. ⁴ Arch. Jour. ii. 225; Jour. Ass. Soc. ii. 68.

⁵ Ecc. Hist. ii. c. 4; Alcuin, Op. ii. 250.

⁶ Ethelw. de Abb. Lind. c. xx. xxii.; Lingard, Ant. Ang.-Sax. Ch. ii. 35. note D. 372; i. 264.

⁷ Bede, Ecc. Hist. ii. 14.

stone church was built at Canterbury;¹ a third at Lincoln, 626;² another at Lindisfarne, 635;³ Jarrow, 672, was of the same material. York had thirty altars. St. Augustine introduced the basilican form into England, but without the atrium or narthex. Norwich⁴ still retains evidences of a Roman type, where the steps of the bishop's throne appear in the wall behind the altar; at Canterbury the throne once occupied the site of the present altar, while the altar formerly stood on the lower platform; at Exeter, the eagle,⁵ until recently, stood in front of the altar steps, being a vestige of the old custom of reading or preaching from that place.

In a history of Ramsey Abbey,⁶ of the time of Henry I., a church contemporaneous with those of St. Dunstan and St. Oswald, is described as having "two towers, one at the west end, the other central, according to the custom of the period." St. Bennet, Hulme, Belvoir, Wymondham, Durham, and Malmesbury,⁷ had two similar towers.⁸ The western tower was eminently fitted for the defence of the most exposed portions of the church when it was in danger of assault during unsettled times.⁹ That of Winchester was used, like that of Boston, as a beacon.¹⁰

William of Malmesbury describes a church built by Alfred the Great, evidently showing the Rhenish type, as erected in a new way of building; four piers supported the whole structure, which had four round chancels in its circumference. Eddius,¹¹ Precentor of Northumbria, describes Hexham, built by St. Wilfrid, as "a structure of many parts, long and high, sup-

¹ Bede, *Ecc. Hist.* i. 33.

² *Ib.* ii. 16.

³ *Ib.* iii. 25. See also Britton, *Arch. Ant.* v. 96, 97.

⁴ *Jour. Arch. Ass.* xiv.

⁵ Durandus, iv. c. xxiv. The eagle of St. John was often carved on the pulpit. Lenoir, ii. 136.

⁶ Chap. xx. in *Quind. Script.* ed. Gale.

⁷ *Ecclesiologist*, ix. 127, 154.

⁸ *Monasticon*, i. 256; iii. 31, 288; *Comp. to Gloss.* iii. 21.

⁹ Lenoir, ii. 379; Viollet le Duc, iii. 340.

¹⁰ Lingard, ii. 379.

¹¹ *Vit. Wilfr.* c. xxii.; c. xvii. in Mabilion, v. 646.

ported on various columns, and above many subterranean chapels;" and Prior Richard, in 1180, speaks of "its nave, surrounded with lateral chapels, its walls divided into three storeys, its columns of stone, its crypts and oratories, with passages leading to them, and the covered vault of its sanctuary."¹ He also mentions "porticos (or apses) at Ripon."² St. Wilfrid also built at Hexham a church with four apses directed to the cardinal points.³ Alcuin describes Egbert's cathedral at York as "having many apses and curved roofs."⁴ At Winchester, St. Wolstan's Church had north and south aisles, an eastern apse over a crypt used as the burial-place of bishops, several chapels, and a cloister to the west; and Elphege, in the tenth century, added a west tower. We therefore gather from these facts that the larger Saxon churches were of stone, with a central tower, aisles, triforia, clerestory, apse, and crypts, although inferior in size and ornament to the Norman period. The earlier cathedral of Winchester was cruciform, and measured 209 feet by 180, and was 90 feet high.⁵ The church of St. Martin, at Dover, like St. G n reux, terminated in three equal eastern apses. The church of Deerhurst dates from 1056, and Bradford-on-Avon from 1001; Kirkdale is c. 1006.

SYMBOLISM.

While we recognise the historical fact that the cruciform shape of churches was one of gradual development, we must at least confess it would be difficult to assign any other reason than symbolical consideration as that which influenced our forefathers in laying out the ground-plan of their churches; and he would not be envied who should attempt to impugn their attempt to embody holy doctrines in external objects,

¹ Ricard. Hagust, lib. i. c. 3; Britton's Arch. Ant. v. 102.

² Lingard, ii. 377; Willis in Proc. Arch. Inst. 1845, 10—14; or aisles, Bloxam's Gothic Arch., 9th. edit. p. 265; Archæologia, xii. 289—308.

³ Ac. SS. Bened. sæc. iii. pt. i. 210.

⁴ Britton, Arch. Ant. v. 104.

⁵ Ang. Sacra i. 181.

and make the material fabric suggestive of Christian verities. I have recorded my own firm conviction on this point in the Introduction to "The Cathedrals of the United Kingdom;" a work to which I must refer the reader for the dates of the various portions of the Cathedrals, as I must for those of the Minsters to a companion volume on that subject. As M. Martin¹ observes, "Cet art n'est tout entier qu'une immense aspiration vers Dieu, vers l'infini aspiration ardente et douloureuse du cœur." In the Tabernacle and Temple the form of the edifice, the arrangement of its parts, and the order of its altars and furniture, were made by Divine appointment according to a pattern. This model² in its main features was adopted and adhered to, as far as the different characters of the two dispensations would allow, in the adaptation of heathen buildings and in the positive construction of Christian churches. The doctrine of symbolism,³ however, must not be pressed too far.

ORIENTATION.

The principle of the derivation of orientation has been questioned,⁴ as far as it turns on the opinion that our Saviour died with His face to the south, or on the direction of the choir to that part of the sky in which the sun rose on the day of Dedication of the Church.⁵ Orientation, an ancient tradition and a usual custom in France and England, was never a law of the Church, nor a Roman custom; it points clearly to an eastern origin; and the Greek ornaments of the Lower empire appear even in Norman architecture. Fergusson⁶ considers it to be essentially a rule of the northern nations. The Old

¹ Hist. de France, iv. 337.

² Milman's Latin Christ. x. 29.

³ Webb and Neale's Introd. to Durandus; Blavignac, Hist. de l'Arch. 304; Annal. Arch. xi. 167; xii. 320; Merimée, L'Ouest de la France, 203.

⁴ Proc. Bedf. Arch. Ass. 1856.

⁵ Poole's Churches, iv. 31; Plott; Fosbrooke, Enc. of Ant. i. 106; Orientator; Symb. of Churches, lxxviii., lxi.; Bloxam's Goth. Arch. 9th edit. p. 314; Churton, Eng. Ch. vi. 128.

⁶ Vol. ii. 516.

English Homily on Wake-days, Isidore,¹ the Gemma Animæ,² Durandus,³ and Walafrid Strabo, mention simply the reason that Christians always prayed towards the east.⁴ Viollet le Duc⁵ argues that the declination depended on mere constructional causes. St. Michael's, Coventry, St. Mary's, Stratford-on-Avon, Stuttgart, Canterbury, Tynemouth, Bosham, Lichfield, and York, bent to the south, and St. Mary's, York, Bridlington, and St. Ouen's, to the north. It was frequently the case that the consecration did not coincide with the date of the completion of a church.⁶

M. Thiers gives nine reasons for orientation, but does not hint at a deflection. At Rome the entrance was frequently on the east side, and, in this case, the priest at the altar fronted the people.⁷ St. Benoit, at Paris, had doors on the east. M. de Caumont, however, observed this deflection in more than one hundred churches of the thirteenth and fourteenth centuries, as at Quimpers, Le Mans, St. Cyr, Paris, Bayeux, St. Denis, and Nevers, in each case the declination being to the right or north side.⁸ M. Blavignac⁹ argues to the same effect, but instances the exceptional declination of Geneva to the south. Mr. Parker admits that many deflections are incapable of constructional explanation.¹⁰ Symbolical reasons and influences of the site no doubt concurred in determining the ground-plan. The earliest instance of symbolism probably was the beautiful idea of leaving the Church of the Ascension without a roof.¹¹

ST. GALL.

In the very ancient church of St. Gall, c. 820,¹² attributed

¹ Orig. xv. 4.

² Vol. i. 129.

³ Vol. ii. 27 ; i. 8.

⁴ See also Mosheim, *Ecc. Hist. Cent. 11, p. 11. ch. iv. § 7* ; Binius *Concl. tom. i. fo. 932* ; Baronii, *Ann. 443, note 5* ; tom. vii. p. 556.

⁵ iii. 235.

⁶ *Jour. Ass. Soc. ii. 343.*

⁷ *Sur les Autels, p. 77.*

⁸ *Abec. d'Arch. Rel. p. 299.*

⁹ *Hist. de l'Arch. p. 278.*

¹⁰ *Arch. xxxvii. 39.*

¹¹ *Isabelle, Edif. Circ. p. 86.*

¹² *Lenoir, i. 32* ; *Viollet le Duc, i. 243* ; *Arch. Jour. v. 85.*

by Mabillon to Eginhard, the architect of Charlemagne, the ground-plan embraced a long nave with screened chapels in the aisles, a transept with an altar in each wing and a short constructional chancel ending in an apse. A screen ran across the first bay westward by the cross, with lateral doors and in front of the ambo. (At Clairvaux the second or outer choir was used by the sick monks.) The ritual choir occupied the space of the lantern, and was furnished with seats for the singers; a western screen ran in front, and had a central entrance flanked by the analogia, one on each side,—an arrangement which reappears centuries later in the double screen to which I shall presently allude, and in the altars attached to the choir screen in Gothic churches. The high altar stood at the top of a flight of steps, on each side of which were smaller altars, and a lesser altar was placed in the apse. In the centre of the nave was the altar of the holy cross;¹ probably the first instalment of the future rood-screen. The Confession, or cell of the saint, lay under the high altar. In each of the western towers was a chapel. The processional path lay between the arcade of the nave and its lateral chapels in the aisles. The doors in the north aisle led to the porter's room; in the south aisle, to the poor man's hospice; in the south transept, to the cloister, crypt, sacristy, and dormitory; in the north wing, to the crypt, library, scriptorium, abbot's lodge, and guest-house.

CANTERBURY.

At Canterbury the Anglo-Saxon cathedral was arranged in a great degree in imitation of St. Peter's Church, at Rome.² It was a long parallelogram, divided by two arcades into three alleys. At the west end was an apse with the bishop's throne, fronting the Lady-chapel altar. Many abbeys were dedicated to St. Peter and St. Paul; the eastern apse was allotted to the altar of the latter in reference to the scene of his labours, and the

¹ Lenoir, ii. 17; Monasticon, iii. 80.

² Willis, Cant. Cath. ch. ii.

western to the former, in allusion to the pontifical throne.¹ On each side of the nave was a tower, forming a quasi-transept: that on the north was occupied as the Novices' School, that on the south was entered by a porch, and contained an altar. There were lateral entrances to the church. The choir of the canons was inclosed by a screen breast high; at the upper end was an altar with lateral doors in the screen, which closed it on the north and south. In front of the apse, in the chord of which was the altar of the daily mass, were flights of steps on the north, south, and west, ascending the altar platform, below which was a crypt containing an altar, and extending under the presbytery. Against the east wall of the apse stood the high altar. A passage from the south aisle led into the octagonal baptistery, or church of St. John Baptist, built by Cuthbert, for trials formerly held in the church, the burial of the primates, and other purposes.²

Edward the Confessor,³ after "a new kind of building," changed the ordinary Saxon parallelogram into a Latin cross with a lantern at the intersection; the great area of the church had a lofty vaulting; the end had double arches on either side; the choir stood in the cross below the tower; and above and below were little chapels furnished with altars. St. Mary's in the Castle, Dover, built in the early part of the same reign, the latest date assignable, is cruciform and aisleless, with a central tower. St. Edmund's, Bury, completed 1095, had, besides a central tower, two octagonal west towers; the east end was apsidal, the transept had eastern apses, and there was a crypt under the choir.⁴ A waggon-head vault of stone appears first in the Tower of London, in St. John's Church, 1081-92.

LATER ENGLISH STYLES OF ARCHITECTURE.

Edward the Confessor introduced the Norman style in 1050.

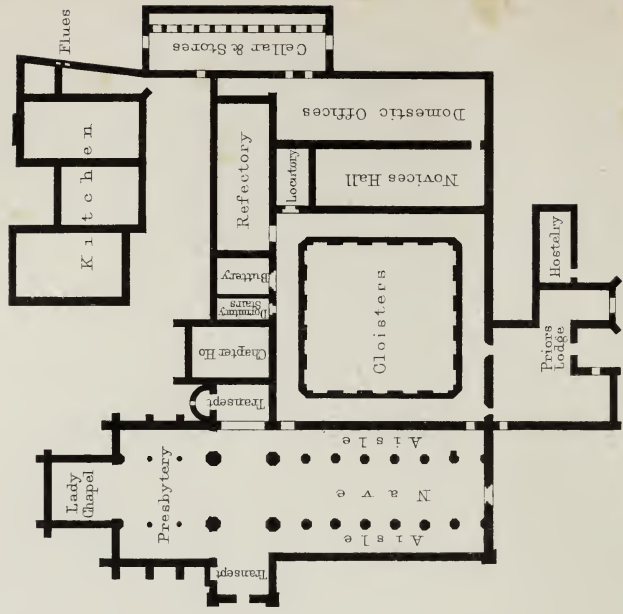
¹ Lenoir, ii. 7.

² Anglia Sacra, ii. 186.

³ G. G. Scott, Proc. R. I. B. A. 1860.

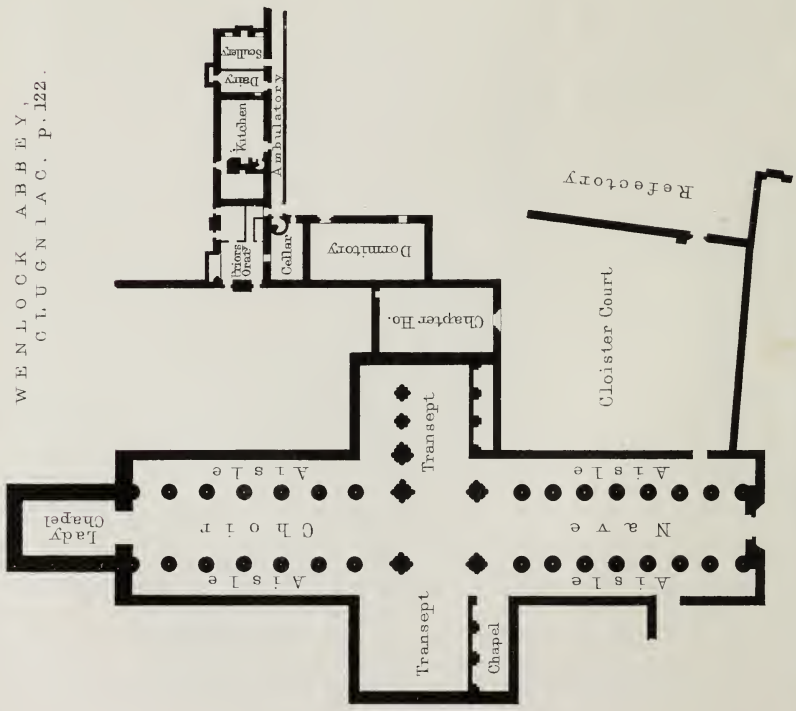
⁴ Monasticon, iii. 1095.

PRÆMONSTRANSIAN
CASTLE ACRE PRIORY. P. 65



Scale 100 Feet to an Inch

WENLOCK ABBEY,
CLUGNIAC. P. 122.



Scale 90 Feet to an Inch

The eleventh century was the real commencement of Mediæval architecture; but a marked improvement is not perceptible till the beginning of the twelfth. About 1130 the pointed arch appears at St. Bartholomew's Smithfield, Malmesbury, Fountains, and St. Cross; but the Becket crown at Canterbury, 1184, is the earliest English Gothic building, and the style appears completely developed c. 1200, in the choir of Lincoln, the presbytery of Winchester, and Galilee of Ely. The styles are thus distributed: Norman, 1066-1189. (Transitional, 1189-1200). Early English, 1200-1272. (Transitional, 1272-1307). Decorated, 1307-1360. Professor Willis believes that Transitional to Perpendicular appears at Gloucester c. 1338; Perpendicular 1377-1546.¹

GROUND-PLAN.

In the Norman and Transitional Norman church, the grand characteristics were the great length of the nave, at St. Alban's, Winchester, Norwich, Ely, Peterborough, Jorevalle, and Byland: a triapsal arrangement, the choir, shorter than at a later period, ending in an apse,² and the transept having an eastern apse to each wing; the latter feature appearing at Norwich, Gloucester, Romsey, Thetford, Castle-Acre, and Christchurch, Hants, and formerly at Chichester³ and Chester, which had three parallel eastern apses.⁴ Oxford, St. Cross, and Romsey, had a square east end. The ritual choir occupied the space under the central lantern, and included the first two or three eastern bays of the nave. The apsidal east end, as at Gloucester, Canterbury, Waltham, Leominster,⁵ and Norwich, often terminated in an aisle opening into one eastern and two lateral chapels. St. Mary's, Old Sarum, dedicated

¹ Those who may wish to pursue the subject may consult Parker's Glossary of Architecture, and the works on English Architecture by Messrs. Freeman, Bloxam, Sharpe, and Poole.

² *ἀψίς*, a bow or arch. Passow, *Lex. Gr.*; Lenoir, i. 148, 201, 276; ii. 91; Ducange, i. 31; Viollet le Duc, *s.v.* Abside.

³ *Gent. Mag.* xl. 187.

⁴ *Ib.* v. 358.

⁵ *Arch. Jour.* x. 111.

1092, had double aisles to the transepts and a square-ended choir. The oblong chapter-house was on the north side, to the west of the cloister.¹ In 1250 aisles were added to the transept of York; and in 1370 a choir transept. Reading had three eastern apses, and two eastern apses in each wing of the transept.² Battle had three eastern polygonal apses.³ Wells and Lichfield have polygonal ends to the Lady-chapel. Eastward of the choir was the presbytery, with the altar standing in the chord of the apse, and the bishop's throne elevated on a platform behind it; the circular aisle behind forming a processional path. Apses are rare in the north, probably owing to the influence of Iona. Of a later period we have the "French Chevet," a circlet of pillars, comprising aisle and a crescent of radiating chapels, as at Tewkesbury, Pershore, and Westminster. At St. Alban's the nave was filled with altars arranged against the piers. The central tower was at length commonly regarded as forming the natural division between the nave and choir; and this recognition, coupled with the introduction of eastern shrines and of a solid rood-screen, necessitated a complete reconstruction or prolongation to the eastward. Under the east tower arch the rood-screen was placed, and a reredos divided the new constructional and ritual choir from the portion behind.⁴ Lateral stalls enclosed the choir, and open screens the presbytery; both partitions being inserted in the lower arcades. Access was thus permitted to the entire circuit of the church, without interruption to the choir services; the double aisles of the French churches served the same purpose more efficiently. The obstruction to the progress of a procession offered by the lateral chapels led to the erection of chapels external to the nave-aisles at Chichester, Manchester, Melrose, and Elgin. At Winchester, the reredos, with a more easterly screen, en-

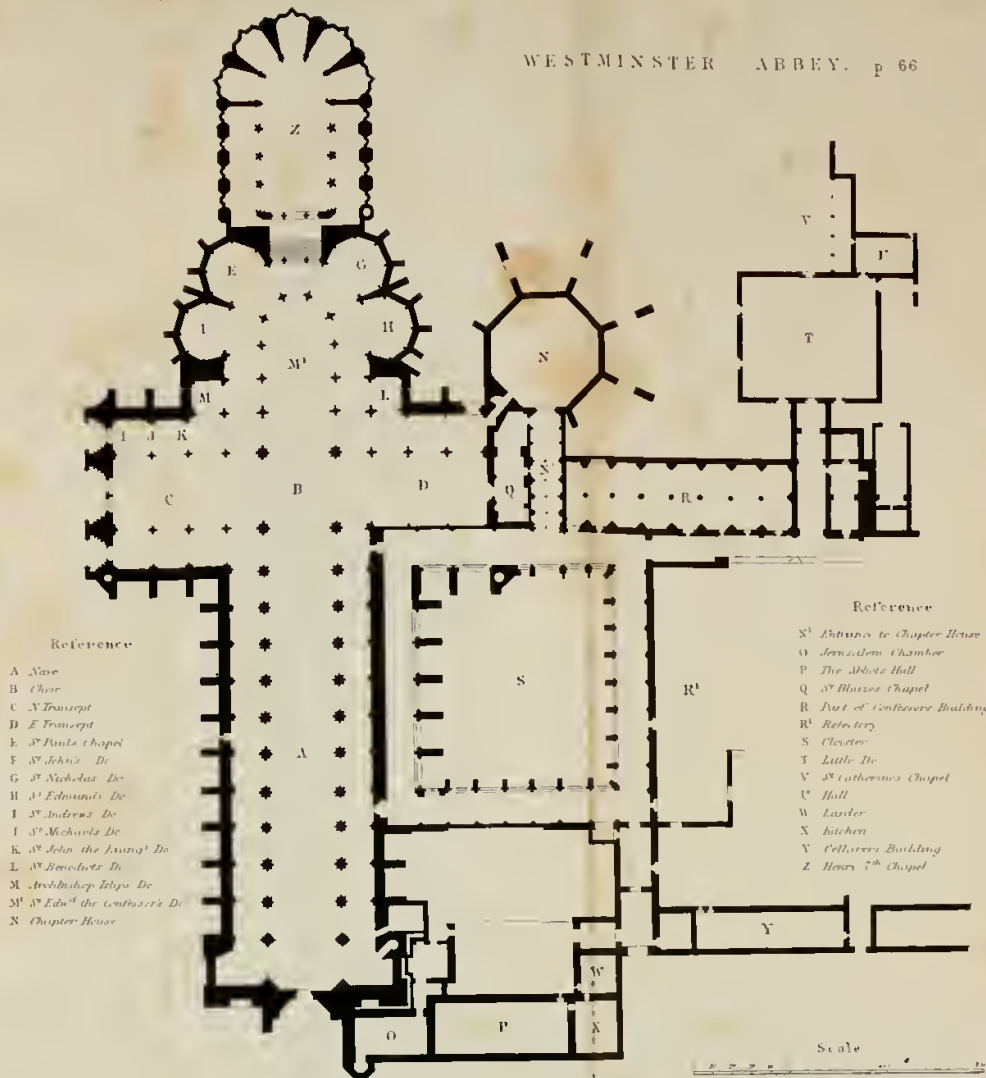
¹ *Ecclesiologist*, iii. o. s., 40.

² *Archæologia*, vi. 61.

³ Horsfield's *Sussex*, i. 539.

⁴ Viollet le Duc, *s.v.* *Clôture*.

WESTMINSTER ABBEY. p 66



Reference

- A Nave
 B Choir
 C N Transept
 D E Transept
 E St Paul's Chapel
 F St John's De
 G St Nicholas De
 H St Edmund's De
 I St Andrew's De
 J St Michael's De
 K St John the Evangelist De
 L St Benedict's De
 M Archbishop Elphinstone De
 M' St Edm^d the Confessor's De
 N Chapter House

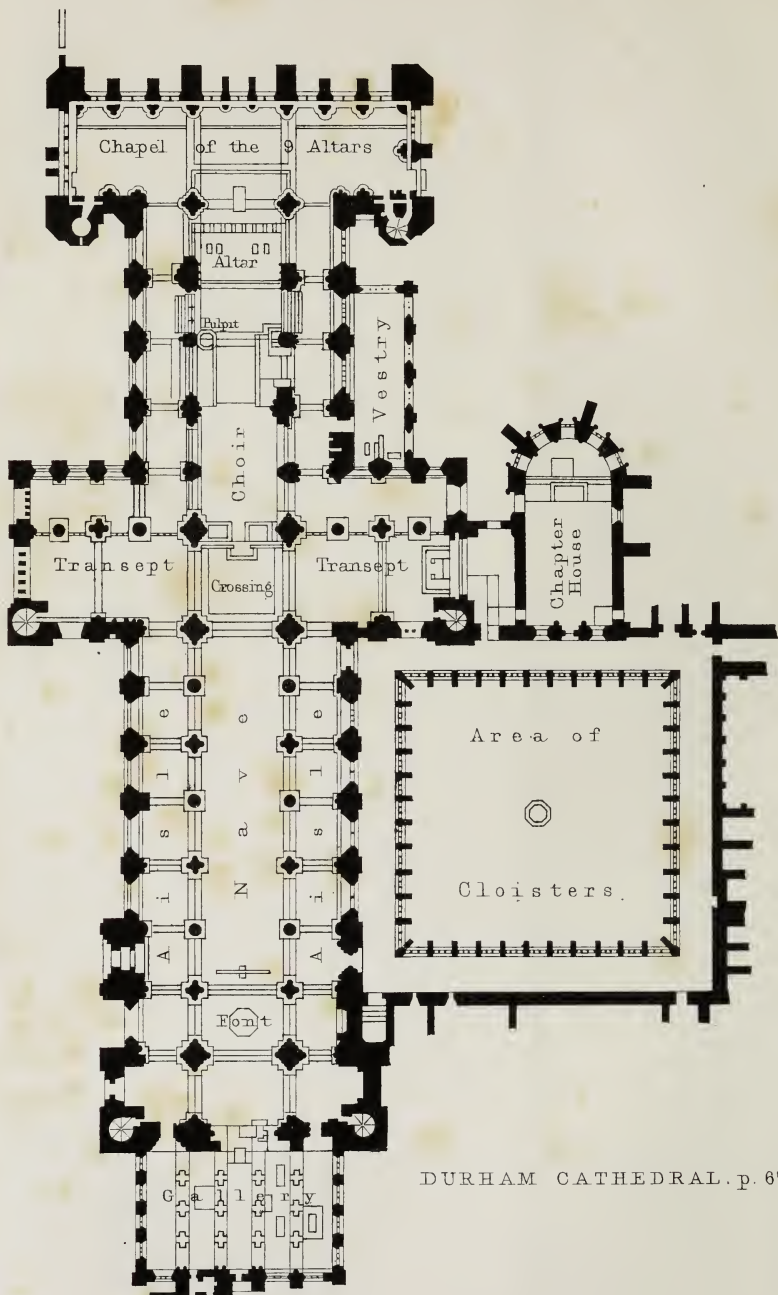
Reference

- N³ Entrance to Chapter House
 O Jerusalem Chamber
 P The Abbot's Hall
 Q St Blaise's Chapel
 R East of Confessory Building
 R³ Refectory
 S Cloister
 T Little De
 V St Catherine's Chapel
 U Hall
 W Laundry
 X Kitchen
 Y Cellars Building
 Z Hours 7th Chapel

Scale

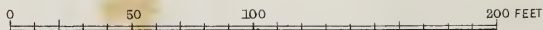






DURHAM CATHEDRAL. p. 67.

SCALE



closes the capitular chapel. At Winchester, St. Alban's, and Bury St. Edmund's, the space behind the choir was occupied by the chapel and shrine of the patron saint. Crowland terminated in an apse without lateral chapels.¹ Lichfield had an apse and circular tomb-house. Glasgow and Llandaff are oblong churches; Canterbury, Lincoln, Salisbury, Worcester, Rochester, Southwell, and Beverley have, like Clugny had, a choir transept; rudiments of a similar arrangement appear at Wells, York, Hereford, and Exeter. Martin² mentions a similar but exceptional instance at St. Quentin's, but observes that the choir transept is ordinarily found only in abbeys of a period previous to the Ogival style. The stalls of the clergy probably reached from the choir transept into the nave,³ the choir transept being allotted exclusively to the clergy, and the western transept to the accommodation of guests. Peterborough, Durham, and Fountains,⁴ as Hexham had, have an eastern screen; Peterborough, Lincoln, and Ely have a western screen; Exeter has one in a smaller degree. The choirs of Rochester, Kilkenny, and Christchurch, are isolated from their aisles. Dunblane choir is aisleless.

CRYPT.⁵

The original ground-plans of the eastern portions of churches may sometimes be traced in the early crypts: an apsidal oblong Martyrdom at Winchester has aisles, and a smaller apsidal crypt for the altar to the east.

Crypts, which took their origin in the Roman Catacombs, were employed as chapels and oratories, charnels (where no distinct charnels were built), mortuary chapels, reliquaries, and chambers to secrete the church jewels in time of danger; but in the thirteenth century were superseded by side chapels, although they were still employed in secular buildings. They

¹ Stukeley, *Iter Curios.* i. 33.

² *Hist. de France*, iv. 388.

³ Viollet le Duc, i. 260.

⁴ *Ecclesiologist*, ix. 325.

⁵ *Archæologia*, viii. 445; *Green's Worcester*, i. 38; *Lenoir*, i. 210.

are of two kinds, one a square hall, the other a subterranean church, with apses and aisles. They occur at Repton,¹ York (three-aisled), at Gloucester (three-aisled), Christchurch (an apsidal oblong); St. Peter's, Oxford; Bosham, Hythe, and of small size at Hereford (three-aisled), and Exeter, Ripon, and Hexham:² in the latter two instances being shaped like cells. Rochester has a crypt of seven aisles, full of chapels, but not apsidal, begun in the thirteenth century.³

At Westminster there is a crypt, as at Wells, with an altar under the chapter-house. Wells are found in them at York and Winchester; at York there is a lavatory. The crypt of Glasgow, of the thirteenth century, extends under and beyond the choir. A similar large crypt at Worcester wants the eastern lesser crypt, but is provided with an additional southern chapel;⁴ and the perfect subterranean church at Canterbury, vividly described by Erasmus, with its iron grille round the tomb, is a three-aisled apsidal oblong, with a transept, having two apses in each wing, and apsidal chapels at the east, while beyond is a second apsidal oblong with aisles, and a round crypt at the extreme east end. The latest English crypt is that of St. Stephen's, Westminster. The apse of a church is generally its most ancient portion, as the choir was always the first part built, and was always rebuilt with reluctance, being devoted to the most sacred offices of religion, and invariably of the strongest construction.

The crypts of Lund in Scania, and of Viberg, Jutland, are of the beginning of the twelfth century.⁵ The crypt of St. Goar is of the twelfth century. The oblong crypt of St. Magnus, at Anagni, contains frescoes and an ancient altar; it was used as the canons' cemetery.

The crypt of Chartres had a Martyrdom of St. Denis, with

¹ Jour. Arch. Ass. vi. 161, 263; vii. 263, 275. ² Arch. Jour. ii. 289.

³ Jour. Arch. Ass. ix. 279, 281.

⁴ Britton's Cath.; Proc. Arch. Ass. Worcester, p. 105.

⁵ Mém. des Ant. du Nord, 1840, p. 17-8.

an ambulatory and large chapels.¹ St. Benigne de Dijon, of the eleventh century, is circular, with an eastern oblong chapel of St. John, and western ante-crypt, with four apses. St. Seurin Bordeaux, of the eleventh century, is a nave of three alleys. At Tours, Chartres, and Rouen, there are crypts of the seventh or eighth century. St. Eutrope de Saintes, of the commencement of the twelfth century, is apsidal, of three alleys, with three radiating chapels. At Auxerre there is an apsidal crypt of the ninth or tenth century, of three alleys, with an aisle all round, opening into a small east apsidal chapel. The reliquary and altar of the saint occupied the east end. At Nevers there is a crypt, c. 1028.

At St. Servais, Belgium, there was a thirteenth-century crypt of three aisles, retaining its altar within the apse till 1806; the second, or *caveau funéraire*, as M. Schayes calls it, remains.² A subterranean church of the same period, c. 1078 1092, an oblong of five aisles, with a pentagonal apse, is to be seen at Anderlecht. That of St. Bavon, of the beginning of the thirteenth century, was a square of three aisles.³ The same author describes the crypts of Anderlecht and Notre Dame.⁴ The crypt of St. Avit,⁵ of the tenth century, and St. Aignam, a century later, at Orleans, is of three alleys, with a Martyrdom or Confession under the sanctuaries, and an apsidal church beyond the wall which bisects the entire building. The crypt in the cathedral at Ghent retains two stone altars; that of St. Denis reproduces all the chapels of the chevet in the floor above, with numerous galleries.⁶ St. Front Perigueux, has three crypts.⁷ St. Laurence Grenoble has a cruciform crypt, with four apses to the arms of a Latin cross. Orleans has three aisles, with a central apse; that of the Abbaye aux Dames is of five aisles, oblong, and apsidal; that of De Vic is

¹ Ducange, ii. 682; Lenoir, i. 209; ii. 157; Viollet le Duc, *s.v.* Crypte, iv. 447.

² Hist. Arch. Belg. ii. 129. ³ *Ib.* iii. 24, 60. ⁴ *Ib.* ii. 145, 150.

⁵ De Caumont, Rapp. Verb. S. F. A. 1859.

⁶ Lenoir, i. 264.

⁷ *Ib.* ii. 157.

an apsidal oblong ; and that of St. Denis consisted originally of two apsidal oblongs, one ranged eastward of the other. The crypt of Jouarre resembles those of Italy. Gailhabaud gives plans of the crypts at St. Peter's, Oxford, a nave of three alleys, with an apsidal chancel; Lastingham of three aisles, and square ended; and Issoire apsidal, with diverging chapels. He draws very properly a distinction between a crypt and a lower church, as at St. Chapelle, Paris; St. Stephen's, Westminster; Eton Chapel, &c. In the thirteenth century crypts were abandoned. The crypt of St. Gervais, Rouen, of the fourth century, is an oblong, divided by a circular arch, and lined with a bench table;¹ that of St. Taurinus is in front of the high altar, and approached by two staircases;² that of St. Mamertus, Bayeux, is of three alleys.³ Crypts in England are memorials of a Saxon church, though many were partly rebuilt at a later period, as at Winchester, Gloucester, Worcester, and Hereford. The finest crypts in France are those of St. Eutrope⁴ Saintes, Auxerre, and Chartres, which are almost as large as the upper church.⁵ At Auxerre and Bourges the crypt was useful as a constructional arrangement to preserve the level of the choir. The crypt of Wimborne lies open to the choir-aisles. That of St. Severin's, Bordeaux, is of the seventh or eighth century. That of St. Paul's, London, formed a subterranean church. The crypt of Neni consists of nine parallel alleys, with three apses, one to each triplet. That of Spoleto has three apsidal alleys, the central subdivided by pillars, and with a well at the east end. That of St. Miniato, Florence, is of seven alleys, with a broad apse corresponding with that of the church above. The crypt of St. Ambrogio, Milan, is used as a winter choir: that of Freysing is of four alleys, ending in a large round apse. St. Gereon, Cologne, has an apsidal crypt of three alleys.

¹ Arch. Tour in Norm. i. 125; Cours d'Ant. Mon. iv. 31.

² *Ib.* ii. 78.

³ *Ib.* ii. 253.

⁴ Abec. de l'Arch. Rel. 60.

⁵ Cours d'Ant. Mon. iv. p. 117.



Church Arrangement.



HAVE been informed that the ground-plans of Minsters¹ are invariably submitted to the Pope, and that many remain in MS. in the Vatican. We possess, however, St. Gall, Clugny, Clairvaux, Citeaux, and Clermont, which afford sufficient information for our purpose.

BENEDICTINE.

The Benedictine² arrangement was uniform, a cruciform building with towers and chapels, marked by great magnificence. The Benedictine abbeys generally have a parish church immediately adjoining them, as Jumiéges, Westminster, Bury St. Edmund's, &c. St. Helen's Priory, Bishopsgate, for Benedictine nuns, comprised a church of two alleys, with a quasi-south transept. Under the hall was an ambulatory of two alleys, which terminated in two southern chapels, which by means of hagiostopes commanded a view of the altar.³ Lenoir⁴ gives several details of the arrangement of the churches of foreign convents; the nuns being placed in a gallery in the nave; or in the crossing, as at Poissy and Fontevault; in the transept; or behind the altar. In some Benedictine churches,

¹ The term *Μοναστήριον*, whence our word Minster, applied to large conventual churches, is first used by Eusebius. (Hist. Eccles. i. ii. c. 17.)

² Viollet le Duc, i. 256. For a notice of the Benedictine monasteries at Monte Subiaco, see Proc. R. I. B. A. 1856-7, p. 133.

³ Wilkinson's *Londina Illustrata*.

⁴ Arch. Mon. ii. 470.

as at Leominster and Weybourne, the south aisle was enlarged for parochial use.

CISTERCIAN.¹

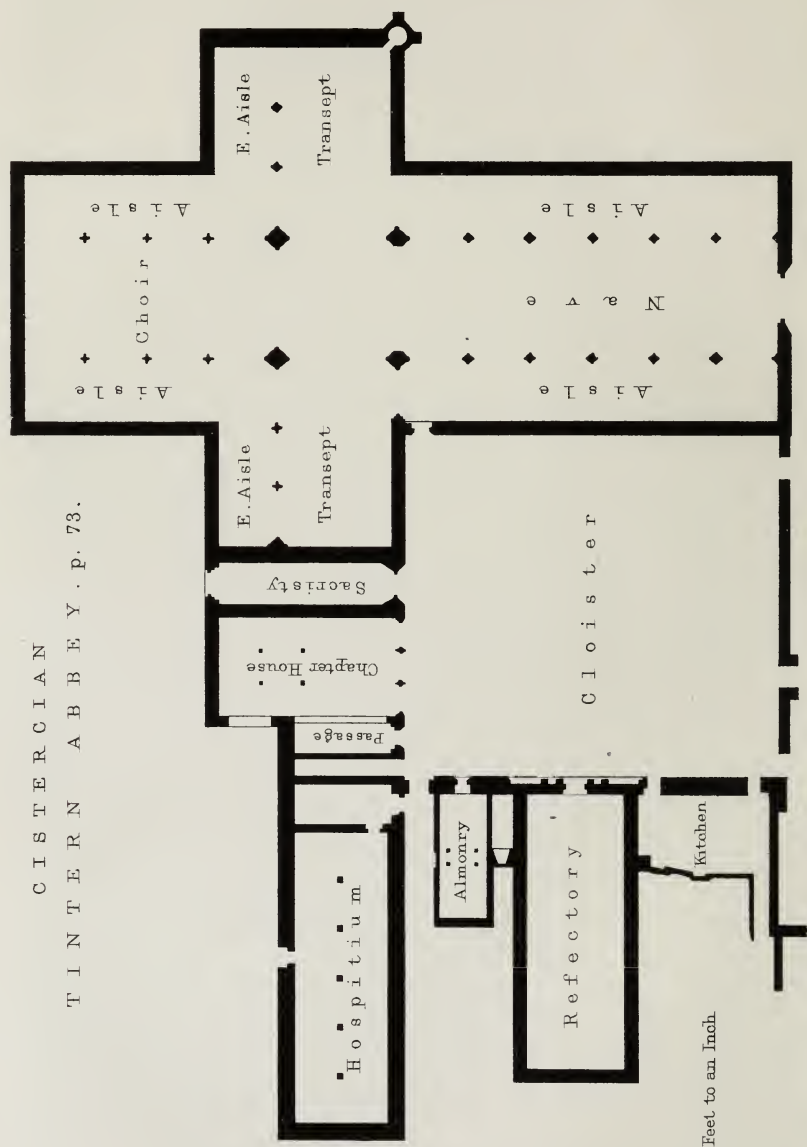
The characteristics of the churches of the Cistercians, like the Clugniacs, a reformed congregation of the Benedictine order, is an extreme simplicity in outline—absence of triforium and pinnacles, a single central tower, a simple west front, and plain undivided windows—for no ornament of any sort, not even of painted glass, was admitted; and a flight of stairs led from the transept into the dormitory. Clairvaux had a chevet, with nine radiating square-ended chapels; two east chapels in each wing of the transept, and two in each of the western aisles of the transept. There was a large west porch, stalls for the clergy were set on the west of the transept, and for the servants at the lower end of the nave. Pontigny, c. 1150-70, where Lanfranc, Anselm, and à Becket took refuge, had a chevet with seven square-ended chapels, and side chapels to the choir aisles, and west and east aisles to the transept; and Altenburg² (c. 1255) has a chevet with seven polygonal chapels; the only English instance of such a termination that is known is at Beaulieu, where the Rev. F. W. Baker has discovered that the apsidal choir had double aisles, the outer being, probably, divided into chapels; and that the north transept had aisles on the east and west sides. Alcobaça, in Portugal—1148-1222—has a three-aisled nave, and a chevet with nine chapels. Notre Dame Ruremonde, begun 1218, is of the Rhenish type, having pentagonal apses to the choir and apses, a cupola, with two flanking central towers; and a large west transept and narthex.³ In the twelfth century the order distinguished themselves from the Benedictines by the choice of a secluded spot and the

¹ Jour. Arch. Ass. vi. 309, 312; Ecclesiologist, cxxxiii.; Viollet le Duc, 207, 250, 264, 269; Fosbrooke, Brit. Mon. 112; Proc. R. I. B. A. 1850-1, p. 6.

² Webb, Cont. Eccles. p. 50.

³ Schayes, iii. 50.

CISTERCIAN
TINTERN ABBEY. p. 73.



Scale 60 Feet to an Inch.

simplicity of their ground-plan, which, in its earliest type, was marked by a short square-ended choir, as at Holy Cross, Hore, Boyle, &c., except at Rievall and Fountains; often aisleless, as at Pluscardine, St. Mary Sweet Heart, Kirkstall, Roche, Furness, &c.; and by having chapels (usually four) on a line with the choir, and opening like an eastern aisle into the transept, as at Sylvacane c. 1147.¹ Fontenay (c. 1119), Sernay (c. 1128), Clairvaux, and Novitac, built by St. Bernard and St. Vincent at Rome. Citeaux was square-ended, but had apses to the transeptal chapels. Vaux de Cernay (c. 1128) was square-ended, with four apsidal transept chapels. Fontenay had a square apse, with square-ended transeptal chapels. This arrangement, which was adopted in the fifteenth and sixteenth centuries at Florence and Rome, appears in England at Kirkstall, Roche, Furness, Netley, Buildwas, Tintern, and Fountains, &c.; and in Ireland, at Dunbrody and Boyle. No Lady-chapel protrudes at the east end. The eastern aisle of the transept was always parted off into chapels.² The exceptional instances of towers (both Perpendicular) occur at the west end of Furness, and on the north-west angle of the transept at Fountains. At Clairvaux,³ and ordinarily in Cistercian houses where the choir was aisleless, the whole space under the lantern was left open, so as to leave free access to all the eastern altars. The number of four transeptal chapels was sometimes increased to six, as at Rievall, Fountains,⁴ Furness, Kirkstall, Dunbrody, and Graig-na-managh. Jorevaille, in 1154, presents an advance in the arrangement, having choir aisles: and Byland, which has western aisles to the transept. In France there was a large west porch.

CLUGNIACS.⁵

The original Abbey of Clugny bears a marked resemblance

¹ Lenoir, ii. 47.

² Arch. Jour. xi. 136.

³ Viollet le Duc, i. 267.

⁴ Proc. Ass. Soc. i. 263; iii. 54.

⁵ Fosbrooke, Brit. Mon. p. iii.; Viollet le Duc, i. 250, 257.

to Lincoln Cathedral, built by John de Noiers for Hugh of Burgundy. A peculiarity of Clugniac churches in England is the position of the sacristy, which at Thetford and Castle Acre is attached to the north wall of the transept. In France a narthex, or outer church for penitents, was a distinctive feature,¹ as at Clugny, c. 1210 ; Vezelay, c. 1160 ; and Charité-sur-Loire, of the twelfth century, with two towers above the porch, four towers flanked the transept, and a central tower formed the lantern. The Abbey of Clugny was composed of a church with a nave with double aisles ; a main and choir transepts, each with four apsidal chapels ; an ante-church, a chevet with five chapels, and a cloister on the south. Bermondsey was oblong and not apsidal, with a short aisleless choir. Bromholme was a long oblong with shallow transepts. Thetford had a half aisle south of the choir, and a Lady-chapel to the north of the choir of equal size ; the transepts had east apsidal chapels, and a sacristy on the west side. Castle Acre had short transepts with east apsidal chapels, and a sacristy on the north side, a short choir, and Lady-chapel. Above the great porch in Clugniac churches in France, a chapel of St. Michael was built. At Daventry and Tykford, the outer or farm-court was of considerable size.² *Trisantiæ* or vestibules, places of meeting for business, or parlours for conversation, always adjoined the chapter-houses.

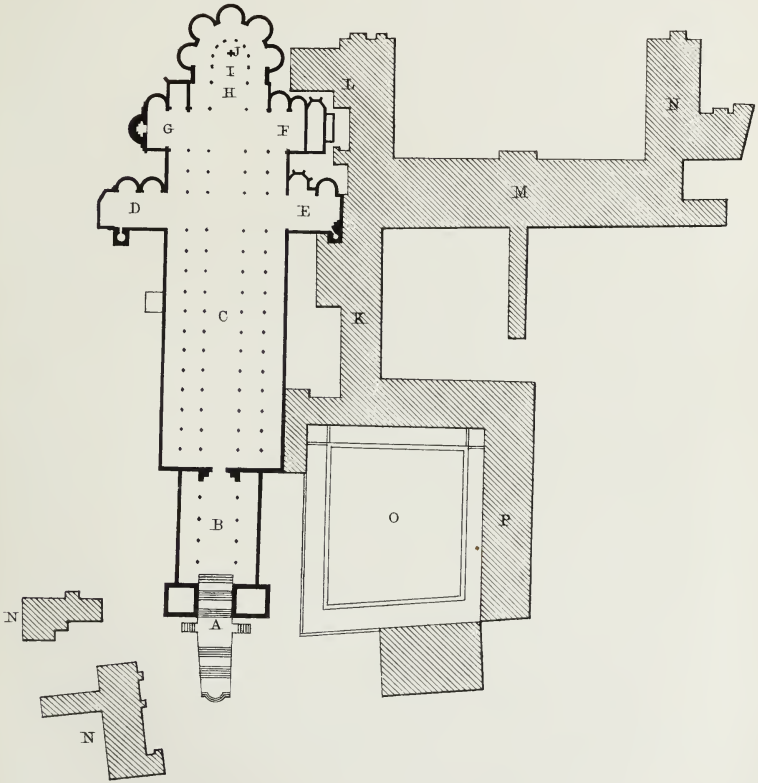
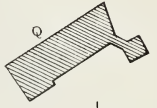
AUSTIN CANONS.

Austin Canons, an order of regular clergy holding a middle position between monks and secular canons, adopted naves of great length, as at Jedburg, Christchurch, &c., for the purpose of accommodating large congregations,³ as they were a community of parish priests living under rule ; and the prior's lodge is almost invariably attached to the south-west angle of

¹ Viollet le Duc, i. 185, 207, 259.

² *Monasticon*, v. 184, 206.

³ Johnson's *Canons*, ii. 293 ; Peckh. Const. 1281, c. 16.



Reference.

- | | |
|----------------------------------|--|
| A. <i>Entrance Porch</i> | I. <i>Retro Altar</i> |
| B. <i>Narthex or Ante Church</i> | J. <i>Tomb of S^t Hugh</i> |
| C. <i>Nave</i> | K.L.M.N.N.N. <i>Conventual Buildings</i> |
| D. E. <i>Main Transeps</i> | O. <i>Cloister</i> |
| F. G. <i>Choir D^o</i> | P. <i>Refectory</i> |
| H. <i>High Altar</i> | Q. <i>Bakery</i> |

the nave. The east ends are ordinarily square, and the choir—never very large—is sometimes, as at Llanthony¹ and Christchurch, shut off from its aisles. The towers are very seldom of any importance, and are generally additions of a late period at the west end, as at Christchurch,² Dorchester,³ Bolton, and Waltham. Bolton comprised a cruciform church, with an aisleless choir having two south chapels, and an eastern aisle to the north transept; on the west side of the cloister was the dormitory, to the south was the refectory; on the east side were the prior's lodge and chapel; the guest-house was detached upon the south-west. The offices were ranged round a base court. As at Lanercost, the nave had no south aisle. The gateway tower contained a muniment room.⁴ The octagonal chapter-house, detached to the east, was approached by a slype. St. Mary Overie was composed of a nave and choir with aisles, a central tower, an aisleless transept, chapels to the north and south of the choir, and a Lady-chapel, from which a small eastern chapel protruded, forming an eastern screen. The refectory was on the south-east, the dormitory over a cellarage of two aisles on the west side of the cloister.⁵ St. Bartholomew's, Smithfield, consisted of a cruciform church, with an aisleless transept, a pentagonal apse to the choir, which had aisles, an apsidal south chapel, and a processional path. The prior's lodge was to the east of the choir. The south transept had an oblong east chapel, and to the south were a sacristy, chapter-house, and a dormitory, over cellarage.⁶ Bolton and Christchurch had originally central towers.

Brinkburn (which has no south nave aisle) and Weybourne had aisleless choirs: the latter priory church included a parochial chancel, transeptal Anglo-Saxon tower, and a Perpendicular west tower.

¹ Arch. Camb. i. 201; i. 82, 3rd ser.

² Ferrey's Christchurch.

³ Addington's Dorchester; Arch. Jour. ix. 158.

⁴ Whitaker's Craven, 1812, p. 369.

⁵ Manning's Surrey, iii. 567.

⁶ Wilkinson's Londina Illustrata.

PRÆMONSTRATIENSIS.¹

Two of the most deformed ground-plans in England belong to the Præmonstratensian Regular Canons, a reformed branch of the same order as the Austin Canons—viz. Eastby,² with its long, aisleless choir, and nave wanting a south aisle; and Bayham,³ with an aisleless nave and lateral galleries to the transept; its choir is aisleless, but ends in a trigonal apse. At Leiston there was a short transept; with a Lady-chapel and broad equal aisles to the nave and choir. The churches were never very large. These monasteries, like Gilbertine houses, were often double, being for both men and women.⁴

FRIARS.⁵

The churches of the Friars—Franciscan (*e.g.* Kilconnel), Dominican (*e.g.* St. Andrew's, Norwich), and Carmelite (*e.g.* Hulne)—were oblong and of unbroken length, destitute of a triforium, and generally provided with only a single aisle or a single transept.

Franciscan.

The choirs are aisleless, generally flat-ended; but a Franciscan ruin at Winchelsea has an apse. The Franciscan church at Stirling has an octagonal apse. In the fourteenth and fifteenth centuries, tall, narrow towers, as at Roswick, Moyne, Multifernan, Adare, and Kilconnel, were inserted between the nave and choir. Ardfert has a west tower; the cloister is on the north at Moyne, Muckcross, and Adare, on the south at Kilconnel. Kilconnel⁶ and Muckcross have a south transept; Castle Dermot has a north aisle and transept. Reading had a nave and aisles. The church of Santa Croce, Florence, has a broad nave and aisles, a transept with five chapels on each

¹ Lenoir, ii. 478; Fosbrooke, Brit. Mon. 115.

² Proc. Ass. Soc. ii. 317.

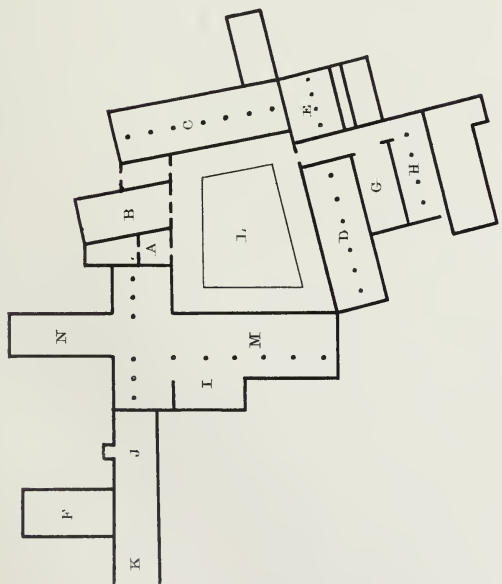
³ Ecclesiologist, i. 163.

⁴ Lenoir, ii. 478.

⁵ Fosbrooke, Brit. Mon. 117, 121.

⁶ Proc. R. I. B. A. 1858-9, p. 137.

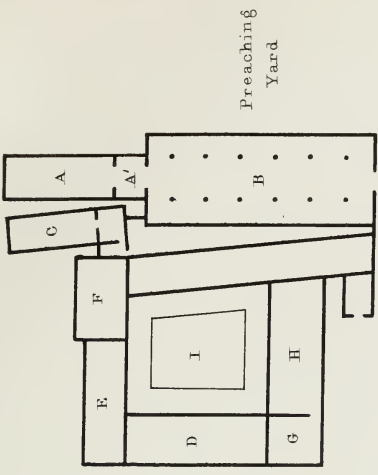
PRÆMONSTRANSIAN CONVENT, EASTBY. P. 76.



Reference.

- A. Sacristy
- B. Chapter House
- C. Refectory over Cellarage
- D. Dormitory
- E. Kitchen
- F. Abbots Lodge
- G. Subprior's Lodge
- H. Guest House
- I. Scrove Chapel
- J. Abbots Hall
- K. Abbots Chapel
- L. Garth
- M. Nave
- N. Choir

DOMINICAN FRIARS, NORWICH. P. 78.



Reference.

- A. Choir
- A'. Tower
- B. Nave
- C. St Thomas' Chapel
- D. Refectory
- E. Dormitory
- F. Chapter House
- G. Kitchen
- H. Cellarage
- I. Garth
- J. Preaching Yard

side, and a small apsidal choir; a sacristy on the south of the south transept, and three cloisters to the south of the church. St. Maria de Frari, Venice, has a narrow transept, a short broad choir ending in a hexagonal apse, between six four-sided apsidal chapels opening on the transept, and a broad nave in which the choir is arranged.

The general plan of the Irish Franciscan monasteries included an irregular quadrangle with square cloisters in the centre, bounded by the church generally on the north side (Kilconnel is, however, an exception) and by the monastic buildings on the other three sides. The dormitory extended over the chapter-house; and at Kilconnel Mr. Blake believes that he could indicate the guest-house, the superior's oratory, and the prison, a two-storeyed building. The architecture appears to have been copied from Italy and Spain. Within the pale there was an undoubted English influence. At Kilconnel there is a detached mortuary chapel. The peculiar battlements resemble those found in the north of Italy. The Irish cloisters, like those of Spain and France, were never glazed, and exhibit an arcade of open arcades supported by pillars; those of Kilconnel appearing to be a simplified arrangement of those of Huelgas and Fontevrault.

Dominican.

The Dominican convent, Florence, St. Maria Novella, has a church, 1278-1420, lying north and south, comprising a nave with aisles, a small square-ended chancel, and a transept with a chapel on each wing, and at each end. The cloister, c. 1325, on the north has a chapter-house with a chancel. The tower is detached on the north-west of the north transept.¹ St. Catarina, Pisa, c. 1252, has a short choir, a transept, and a long nave with a south aisle to its eastern half. St. Giovanni e Paolo, Venice, is cruciform, and has a nave, and short choir

¹ Webb's Cont. Eccles. 324-8.

with a pentagonal apse between four apsidal chapels. That of Monza and Antwerp has an apsidal choir. St. Eustorgio, Milan, has a similar choir and a broad nave with lateral apsidal chapels; Ratisbon has a trigonal apse and a cloister on the south side. St. Andrew's, Norwich,¹ and the Dominican Friary² at Louvaine, c. 1230, and at Gloucester, had a nave with aisles: that at Ghent is a square-ended oblong, c. 1240; so is Roscommon, but with a north nave aisle. Conventual buildings were arranged by the Dominicans, as at Sligo, on the south, and at Kilmallock on the north; and their preaching-yard laid out on the west or south side.

Hulne, a Carmelite church, is a mere oblong;³ that of Norwich included a nave, choir, and chapel of St. Thomas, with a cloister on the south, including a refectory over cellarage which adjoined an ancess' cell with a chapel above it.⁴

The Friars,⁵ owing to their destination as preachers, required to place their houses in the midst of a surrounding population; and had to adapt them to the irregularity of the site, large spaces of ground not being attainable. The stalls of the brotherhood occupied the nave, and the congregation occupied the parallel aisle. The cloister of the Jacobins of Paris and Agen were on the north side. The churches in those towns, as at Toulouse, was oblongs of two aisles; but the latter, of the latter part of the thirteenth century, has a chevet with five chapels. That of Oberwesel has a choir with a trigonal apse and a north chapel, a nave with a large north aisle, and triple sedilia of wood. Usually there was no chancel.⁶ Chapels were not ordinarily added until the fourteenth and fifteenth centuries. The refectory at Toulouse and Paris stood out at right angles to the church. The Austin Friars' house at St.

¹ Jour. Arch. Ass. xiv. 80; Harrod's Gleanings.

² Schayes, iii. 153-4.

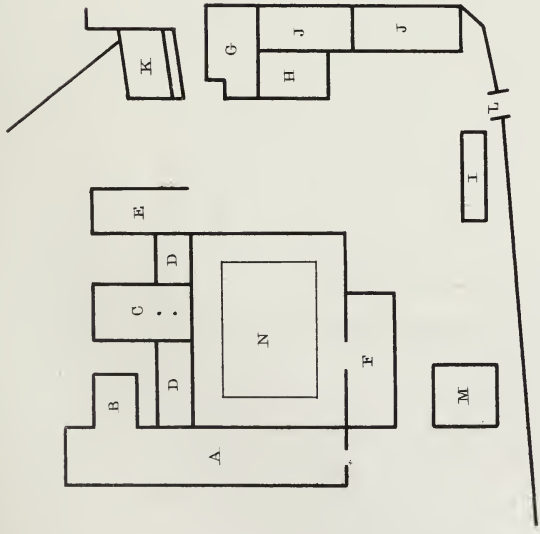
³ Arch. Jour. iii. 141; Proc. R. I. B. A. 1858-9, p. 143.

⁴ Bloomfield, Norfolk, iv. 422.

⁵ Lenoir, ii. 205; Viollet le Duc, i. 297; Ecclesiologist, No. cxxxiii.

⁶ Archæol. xxxvi. 6.

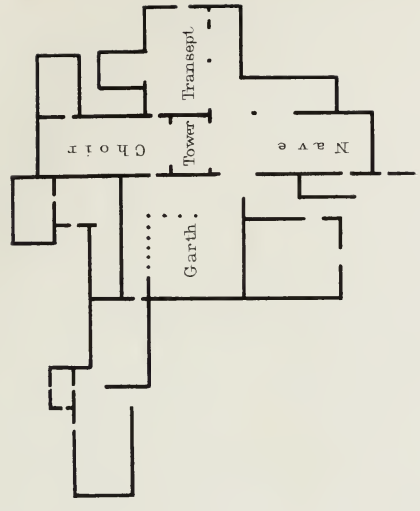
CARMELITE CONVENT, HULNE. p. 78.

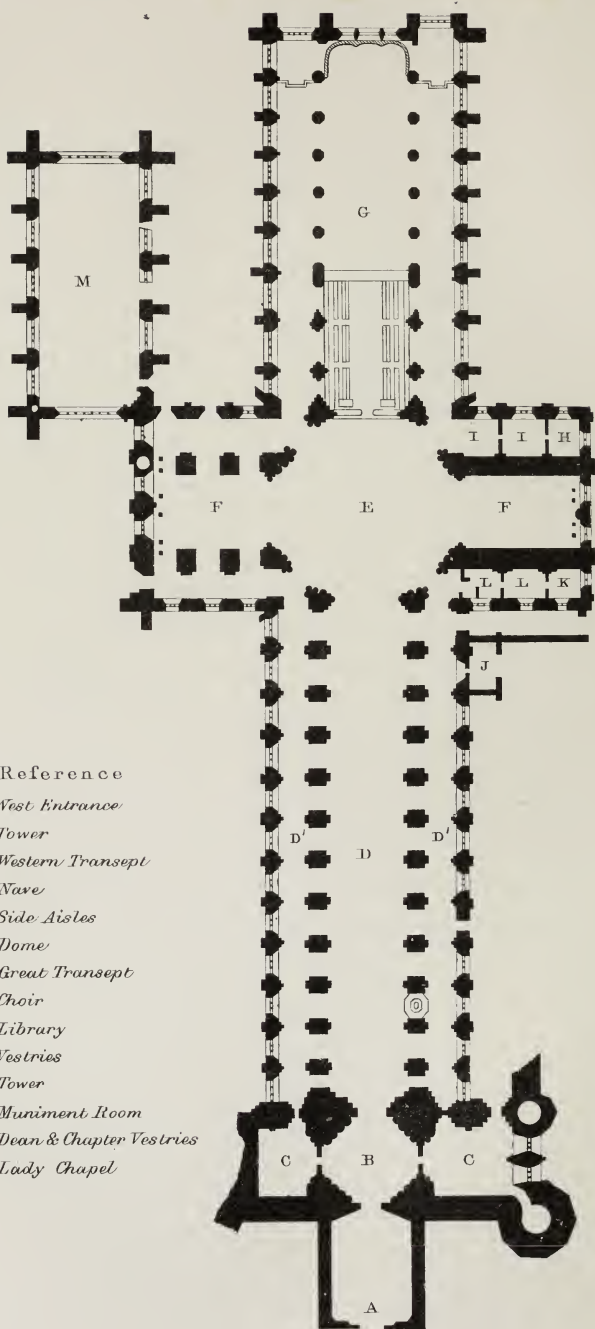


Reference

- A. Church/
- B. Scursty
- C. Chapter House
- D. D. Refectory and Dormitory
- E. Kitchen
- F. Priors Lodge
- G. Guest House
- H. Chapel
- I. Infirmary Chapel
- J. J. Offices
- K. Porters Lodge
- L. Entrance Gate
- M. Tower
- N. Garth

FRANCISCAN CONVENT, KILCONNEL. p. 77

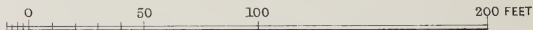




Reference

- A. West Entrance
- B. Tower
- C. C. Western Transept
- D. Nave
- D', D'. Side Aisles
- E. Dome
- F. F. Great Transept
- G. Choir
- H. Library
- I. I. Vestries
- J. Tower
- K. Muniment Room
- L. L. Dean & Chapter Vestries
- M. Lady Chapel

S C A L E .



Marie des Vaux Verts, near Brussels, exhibits an oblong church without towers. On the north side of the cloister was the library, on the west the dormitory, on the south the refectory, on the east the day dormitory for the "meridian." On the north and south of the eastern cloister were the guest-houses. The infirmary was detached on the south-west of the great cloister. The churches at Norwich, Stamford, and Thetford were oblong; in the latter instance the tower stood between it and the cloister. At Bristol the church had a nave and choir of equal length, an oblong chapter-house and a long narrow cloister.¹

WEST FRONT.

The ordinary west front in a fine building presented a gable between two towers. In the church of a nunnery, as at Romsey, there was no west door. The west fronts presented high-pitched roofs and gables, when stone walls superseded the old flat wooden roofs, and were especially useful in the snowy and rainy north. The mystic triangle of the Trinity in the pediment was replaced by the gable cross; and triumphant angels, apostles, evangelists, saints, and stories from Holy Writ and legends, arranged over the front, formed a guide of Christian life and vast systems of instruction. Occasionally, on a German type, in the central compartment there was a western tower, as at Belvoir, Ely, Hereford; imitated afterwards at Bolton, Wimborne, Christchurch (Hants), Shrewsbury, and Waltham. The same plan is observed at Mechlin, Limerick, Dantzic, Roeskilde, St. Vincent's Soignies; St. Gertrude's Nivelles; at Fribourg, St. Germain des Prés, St. Savin's, and St. Benoit-sur-Loire; but they were soon placed at the angles to show the arcading and windows of the front. We also find a western church attached, as at Sherborne, Glastonbury, and Tynemouth;² and similar instances in the Clugniac churches, and St. Front Perigueux.

¹ Bloomfield's *Norfolk*, iv. 26; Dugdale, viii. 1595-99.

² *Mon.* iii. 811; Collinson's *Somerset*, ii. 263; Harston's *Sherborne*.

PORCHES.¹

A Galilee² occurs at Durham, Ely, and Snettisham : it may have derived its name from being the most distant portion of the church from the altar, or from the circumstance of its being used like a lych-porch for the dead, with a touching allusion to the fact that our Saviour, after His resurrection, showed himself so frequently to His disciples in Galilee. The third week after Easter by the Greeks, and Wednesday in Easter week by the Latins, was called Galilee from this circumstance. This porch was used as their last station by processions. It is found on the south side of the transept at Lincoln. The porch was probably a vestige of the narthex of the primitive church. In it the children of the abbey serfs were baptized, and the office was said, at which the domestics assisted. It was also used on Palm Sunday to arrange the procession, and to receive great personages in bad weather. At Clugny it was as large as a church. It was often a sanctuary, containing a ring to which the fugitive clung, as at Durham,³ and at Cologne, where there was an inscription, "Hic stetit magnus reus." It was also used as a parlour for conversation with persons who were not permitted to enter the actual monastery. On the stones the measurements of weight and length were sometimes carved, as on a nave pier at Old St. Paul's. In the twelfth century porches were often superseded by grand portals. There are large porches at the west end of Peterborough and Chichester, south transept of York, and the north transept of Westminster. Large northern porches were added on the town side at Salisbury, Wells, Hereford, Christchurch, Worcester, Wells, Durham, &c., as they were used in the ceremonials of Benediction, Baptism, and Matrimony.

¹ Lenoir, ii. 73.² Ducange, s. v. ; Lenoir, ii. 80.³ Billing's Durham ; Fosbrooke, Brit. Mon. ch. xlix. ; Hoveden, sub an. 1098.

Porches were used for the reliquaries of saints; emperors and bishops were buried in them; alms were bestowed and baptism administered; exorcisms carried out; penitents and catechumens had their stations, and stoups for holy water constructed.¹ Jumiéges and Neuchatel have a long narrow porch at the west entrance.² Some porches are of three alleys, as at Airvault and Tournus, and there is a very large one at Vezelay.³ There is a narthex and porch at Romain Motier. At Notre Dame Puy, the porch resembles an enormous crypt.⁴ Large western porches occur at Pol St. Léon, Tours, Uulrichsk z. Sangerhausen, 1081. There is a narthex under a parvise in the west tower, at Moissac, and Petersburg b. Halle, 1124; and an ante-church at Paulinzelle, 1150-60. Porches are of several kinds: (1) the Galilee; (2) the narthex, outer and inner; (3) that formed under a central west tower; (4) that set between two west lateral towers; (5) that produced by two receding towers; (6) a building in advance of a doorway for ornament, or protection, or ritual use; (7) a peristyle, as at St. Vincent, at Rome.

GALLERIES.

The gallery in front of churches took its origin from the necessity of accommodating the choir, who sang "Laus, Gloria," &c., when the procession on Palm Sunday returned from carrying the sacrament to the cemetery.⁵ Frequently windows were grouped closely for this purpose, and this may have been the design of the huge west arch at Tewkesbury. In bad weather the ceremonial was held before the altar of the Cross, under the choir-screen, and this custom may have led to the construction of minstrel galleries at Winchester, Exeter, Wells, and Malmesbury. Galleries are found at the west end of the nave at Montvilliers, Genoa, Laach, and Le Mans, and at Jumiéges

¹ Thiers sur les Porches. ² Arch. Jour. in Normandy, ii. 31.

³ De Caum. Cours d'Ant. Mon. iv. 160. ⁴ Builder, xix. p. 19.

⁵ Ann. Arch. viii. 305.

in the north transept, and in the north nave aisle at Winchester, in both transepts at Bocherville, in the south transept at Westminster, Hexham, and Cerisy, like a small arcade at Elgin, and over the screen of the Lady-chapel at Ottery.¹

DOORS.

The north nave door was allotted to the laity, that on the south opened into the cloister; the exceptions are where the conventual buildings were on the north side of the church. Romsey, being the minster of a nunnery, has no west door.

TOWERS.

As a general rule, the belfries of the ancient churches of Rome are placed on one side of the entrance, on the left, as in old St. Paul's Without, St. Pudentiana, &c., or close to one of the transepts, as in St. Francesca Romana, St. Lawrence Without, &c.; but never in the centre of the crossing or of the front.² Towers had frequently an altar of St. Gabriel or St. Michael, the conductor of souls (perhaps in allusion to the Paradise below, or the legend of his apparition, c. 490 and 706),³ and the interior was frequently covered with sepulchral inscriptions. A chapel of St. Michael, in Clugniac houses, was built above the great door. In England there was generally a chapel of St. Michael in the garth.⁴ A chapel of St. Michael is built over the Lady-chapel of Christchurch. The great towers of Payerne and St. Benoit-sur-Loire, c. 1026, were called St. Michael's; the central tower of Canterbury is called the Angel tower; and on the highest gables of Wykeham's colleges are statues of St. Gabriel or St. Michael. Three towers were built at Canterbury, York, Wells, Lincoln, Durham, Llanthony, Southwell, Ripon, and Jumiéges, as at

¹ Ex. Dioc. Arch. Soc. iv. 189, p. i.

² Wigley's Borromeo's Instructions, ch. xxvi. p. 103.

³ Johnson's Notes, Ethelred's Eccl. Laws, 1014, c. 2.

⁴ Gough, Sep. Mon. Introd. ii. 177, 336.

Westminster, built by Edward the Confessor ;¹ Lichfield alone retains its three spires. Ely and Peterborough have central lanterns; Salisbury, Norwich, Chichester, and Oxford have central spires. Two western towers were designed at St. Alban's, Norwich, and Chichester. At both Chichester and Evesham (as once at St. Paul's, Salisbury, Tewkesbury, Bordeaux, Pistoia, Lichfield, Westminster, Worcester,²) there is a detached belfry-tower. At Rochester it is attached to the north transept; at Dunblane to the south transept. At Wymondham,³ the abbey steeple, built over the three eastern nave-bays, shuts off all communication with the nave, which served as a parish church. Aberdeen and St. Andrew's have two west towers. Elgin had three towers, with large turrets flanking the east end. Fortrose has a single west tower. At Exeter the towers form transepts—a very convenient arrangement for the monks,⁴ when tolling the bells for the night offices, or when a large congregation filled the nave. The same arrangement prevailed at St. Germain des Prés, Clugny, Vezelay, Alet, and Chalons-sur-Marne. The western towers contained the bells rung on feast days, and as a summons of the laity to service. There are towers to the choir transepts at Canterbury, and tower-turrets at the west end of Salisbury, and Peterborough, and Rochester; to the east end of Chichester, Exeter, and Norwich; to the transepts of Peterborough and Ely, and at the west end of Chichester. Turrets flank the choir of Peterborough. At Ely, Alan de Walsingham got rid of the tall narrow openings of the central tower, by taking the whole breadth of the church at the cross for his base, and then cut off the angles of the square which he obtained, covering it with the only Gothic dome in existence. Florence has a central octagon.

¹ Publ. Rec. Comm. 1853, p. 244.

² Arch. Inst. Worc., 103; and Crowland, Proc. Ass. Soc. iii. 273.

³ Monast. iii. 328; Arch. Inst. Norf. vol. 1851, p. 115.

⁴ Viollet le Duc, i. 168.

BELLS.¹

Pope Sabinianus directed the employment of bells in 604. Baronius refers their use to the time of Constantine; other writers attribute them to Paulinus of Nola.² Bells came from Italy: the large were called *campanæ*, the small *nolæ*.³ In Scotland, at Aberdeen and Glasgow, the bells were hung upon trees. Bells are mentioned in England first by Cumineus,⁴ and then by Bede, c. 680.⁵ Turketul, who died 975, gave a bell named Guthlac to Crowland Abbey, and Ingulphus mentions a peal of seven bells there. By the laws of Athelstan the existence of a bell-tower gave the owner the right of a seat in the town gate, a place on the grand jury. Belfries are distinctly mentioned by a monk of St. Gall, in the eighth century, and Amalarius. Bells were not used in the East till the ninth century.⁶ One of the earliest bells remaining is that of Moissac, dated 1273. At Chartres⁷ some of the bells bore the name of Les Commandes, as they gave notice for ringing the great bells. The same usage was adopted at Bayeux, where similar bells were called Moneaux—warners. At Clugny, the bells were named after their destination—Prayers, Angelus, Retreat, Tocsin, &c. That at Strasbourg, used for the assembly of the Council, was called Magistrat; and one at Angers, Evigilans Stultum. At Hexham, there were a foray-bell and a fire-bell.⁸

TRANSEPT.

Transepts were of several kinds: (1) the aisleless main transept, as Bayeux, Bath, and St. Alban's; (2) a transept

¹ Bingham, viii. ch. 7, § 15; Riddle, vi. ch. v. § 5; also p. 801; Durandus, i. ch. 4, § 1; Lingard, Ant. Ang.-Sax. Ch. ii. 378.

² Ann. Arch. xvii. 105.

³ Wal. Strabo, c. iv. v.; Am. Fort. c. i.; Fleury, xlvi. 42; Viollet le Duc, iii. 280.

⁴ Vit. S. Columbæ, c. xxii. xxv.

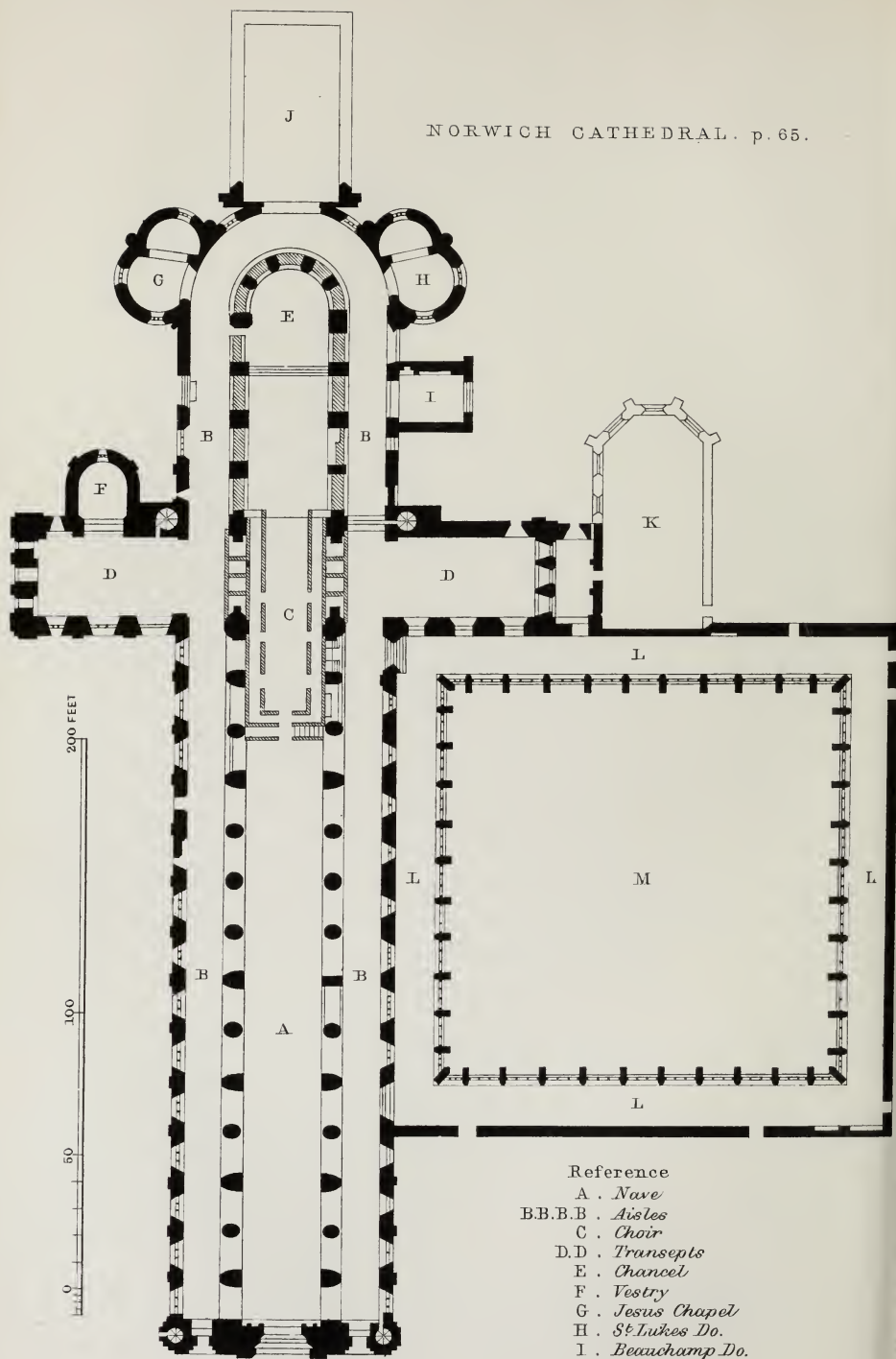
⁵ Hist. Eccles. iv. 23.

⁶ Ann. Arch. xvii. 109.

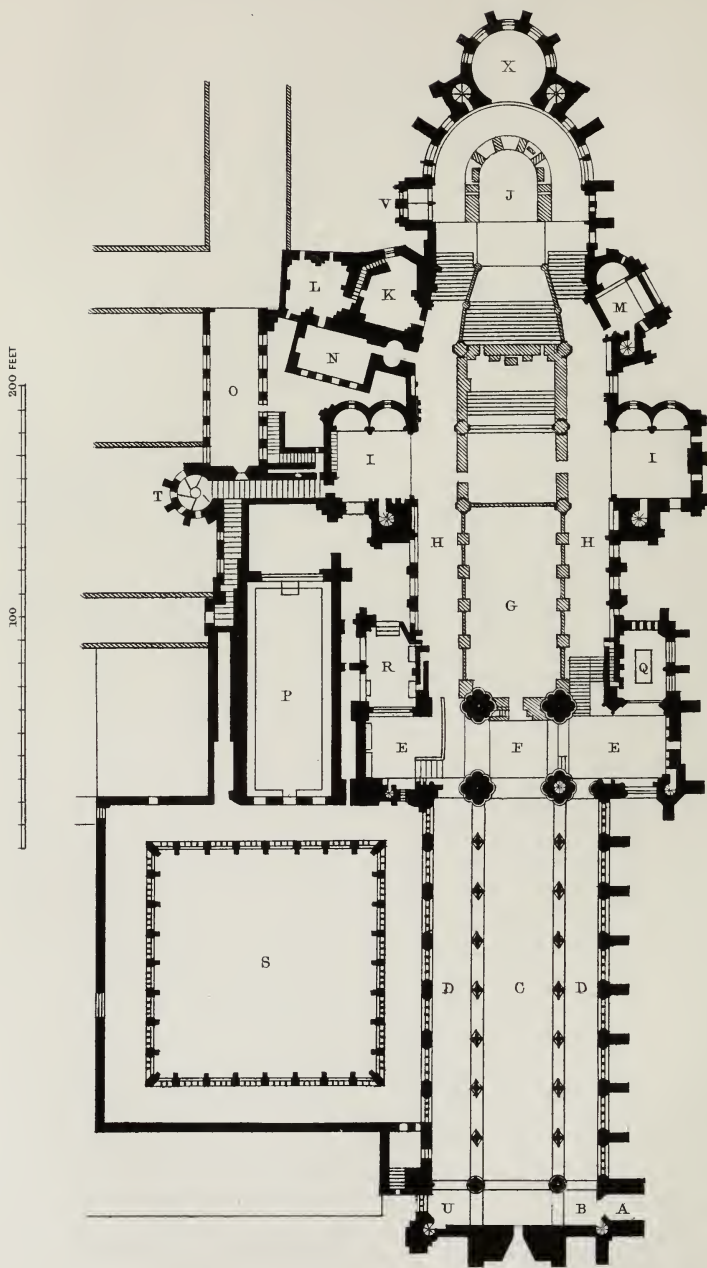
⁷ Dr. Billon, S.F.A., sur les Cloches, 1858.

⁸ See also Britton, Arch. Ant. v. 106. For a full account of bells, see Annal. Arch. xvi. 327; xvii. 105; xviii. 5, 145.

NORWICH CATHEDRAL. p. 65.



- Reference
- A. Nave
 - B.B.B.B. Aisles
 - C. Choir
 - D.D. Transepts
 - E. Chancel
 - F. Vestry
 - G. Jesus Chapel
 - H. St. Lukes Do.
 - I. Beauchamp Do.
 - J. Lady Do.
 - K. Chapter House
 - L.L. Cloisters
 - M. Garth



Reference

- | | | | |
|-------------------|-------------------|---------------------|----------------------|
| A. S. W. Porch | G. Choir | M. St. Anselm's Ch. | S. Cloister |
| B. Tower | H. H. Aisles | N. Audit Room | T. Baptistry |
| C. Nave | I. I. E. Transept | O. Library | V. K. Henry's Chapel |
| D. D. Aisles | J. Trinity Chapel | P. Chapter House | U. Consistory Court |
| E. E. W. Transept | K. Vestry | Q. St. Michael's Ch | X. Becket's Crown |
| F. Crossing | L. Treasury | R. Dean's Chapel | |

with a single east chapel in each wing, as Wechselburg, 1174; Lausnitz, 1140; Hechlingen, 1130; Drubeck, 995; Ulrichsk z. Singerhausen, 1081; Paulinzelle, 1106; Kloster Zirna, 1170; Pisa, 1113; Monza, Gloucester, Exeter, Abbaye aux Hommes, Caen; St. Maurice Genray, Agen, Romsey, Christchurch, St. George's Bocheville; or with two, as at St. Andrea Vercelli; (3) a transept with an east aisle divided into chantries, as in Cistercian houses, Geneva, Frankfurt, Durham, Peterborough, Lincoln, Lisieux, Notre Dame, Abbaye aux Dames Caen, and St. Taurinus Evreux. St. James's Antwerp has a double eastern aisle; (4) a transept with aisles on the east and west, as at Milan, Winchester, Ely, Westminster, Wells, York, and old St. Paul's; (5) the double transept, main, and choir, as Canterbury, Lincoln, York, Salisbury, Rochester, Clugny, St. Quintin, and St. Gilles Nivelles, Ferrara, Milan, Liebfrauenkirche Trèves, and partially at St. Benoit-sur-Loire, which M. Didron conceives to be a Byzantine arrangement,¹ with a trigonal east apse at Gemma Marienkirche, 1250.

In the eleventh century the choir and transepts were frequently very short.² In Alsace, on the borders of the Rhine, and in Italy, the transept was frequently apsidal.³ Frequently, as at Manchester, in continental churches the transept is not marked externally, as at Frose, 952; Gernrode, 961; Nicolaik z. Eisenach, 1070-80, Mulnhausen, 1250; and ill-defined, as at Lucca.

The transept generally marks the line of demarcation between the nave and choir; occasionally, as at Westminster, between the choir and presbytery; and at Sarum and Canterbury, a main and choir transept effect both divisions. There are aisleless transepts at Canterbury, Norwich, Carlisle, Worcester, Gloucester, Exeter, Rochester, Kilkenny, Romsey, and

¹ *Iconographie Chrétienne*, p. 384; *Annal. Archæol.* v. 326.

² *Cours d'Ant. Mon.* iv. p. 111.

³ *Ib.* p. 113.

Bristol; but the place of an aisle was ordinarily supplied by the erection of eastern apsidal chapels, or square, as at Exeter. St. Patrick's has a quasi-aisle. St. Stephen's Caen, as Canterbury had, has an internally formed lateral aisle. Scotland, like France, ordinarily presents only a quasi-transept. Transepts with east aisles for chapels are found at Peterborough, Hereford, Lichfield, Selby, Whitby, Ripon, Lincoln, Roche, Jorevalle, and Howden. Double aisles flank the transepts of Winchester, Ely, York, Wells, and Byland. One of the compartments at Winchester retains its name of the calefactory, the place for lighting the censers. A stone confessional chair remains in the south transept of Gloucester, and confessionals are to be seen at Maig-Adaire.¹ The revestry, as at Westminster, Gloucester, and at a later period at Christchurch, was attached to the transept; it contained a press for vestments (one remains at Winchester), an altar, and a bell to announce the coming of the celebrant. Transept towers occur at Exeter and St. Mary Ottery, and in Cormack's chapel, on the rock of Armagh, consecrated 1134, as at St. Stephen's Vienna, Narbonne, and Chalons-sur-Marne. At Angoulême there are towers at the ends of the transept. At St. Lambert's Liège there was a south transept tower.² In the sixth century St. Germain built chapels in the transepts of St. Vincent's. The chapels were usually founded as sepulchral chantries, and supported by families of distinction, or by bequest of ecclesiastics, and very frequently by confraternities and guilds. There are superb western transepts attached to Ely, Lincoln, Durham, and Peterborough.³ The transverse apsidal arrangement found in the modern St. Paul's has parallels in the old German arrangements, and in the Duomo Florence.⁴ At Brecon, the north wing was called the Chapel of the Men of Battle; the south arm, that of the Red-haired Men (the

¹ Fosbrooke, *Ency.* i. 122.

² Schayes, iii. 136.

³ Paley's Peterborough.

⁴ Webb, *Cont. Eccles.* 317.

Normans); and the aisles of the naves formed guild chantries. Transepts were frequently called aisles, as at Gloucester and Hereford.

WALL-PASSAGES.

The triforium,¹ which at a later period was treated merely as a portion of the clerestory window, was at first designed to combine² additional height with constructional security, and was used for purposes of accommodation, for a passage, and for hanging tapestries on festivals; it is locally called the nunneries at Christchurch, Durham, and Westminster, where the great size of this gallery was a continuation of the plan of this storey in the Confessor's church,³ which contained altars, and was retained probably for the accommodation of spectators on grand ceremonials. It is a feature never found in a Cistercian church.⁴ The peculiar wall-passages in the lower storey at Westminster Abbey were used by the abbot for the purpose of supervising the monks. The prior's gallery still remains at St. Bartholomew's Smithfield, and was probably of a similar destination. The wall-passages of the clerestory were probably used by the sacristan when he went round to secure the shutters of the windows, then unglazed or merely latticed, in case of rain or storms. The windows were formed of stone, pierced with circles or tracery, like trellis-work in the early churches of the West and East. Glass windows are mentioned at an early date.⁵ Gregory of Tours speaks of wooden sashes glazed in France;⁶ and in 1052, stained glass is described at St. Benigne de Dijon.

CHOIR.

The Choir was of different forms: (1) up to the thirteenth

¹ Ducange, vi. 669.

² Lenoir, ii. 203.

³ Vita S. Edw., Publ. Rec. Comm. 1858, p. 417.

⁴ See, for many instances, Webb, Cont. Eccles. p. 17, 19, &c.

⁵ S. Chrys. viii. 354; Lac. de Opif. Dei. c. viii.; Fortunatus, carm. ii, p. 11.

⁶ Glor. Mart. i. c. lix.

century, when without apses, it had a square east wall in France, as Poitiers, Dol, Laon, St. Serge, Angers, at Sienna, Prato, St. Andrea, Vercelli, and generally in England: (2) an apse with square-ended aisles: (3) with an external aisle opening on apsidal chapels, three at Agen and Cunault, five at St. Hilaire, Poitiers, and St. Savin:¹ (4) with a trigonal apse, at Milan, Frankfort, St. Gervais Rouen, Memleben, 1200; Arezzo, 1256; Marienkirche Mulhausen, 1250; pentagonal, at St. Fidele, St. Abbondio, Como, Nienberg, 1250; Pforte, 1251-60; Erfurt, Perugia, Narni; hexagonal, at St. Maria Gloriosa Venice, of the thirteenth century: (5) with a single eastern apse at Dobrilugk, 1181-90; Mildenfurt, 1220-30; of eleven sides at St. Antonio Padua; Meissen, 1212-42; Geneva, Fiesole, Mantua, Verona, Trent, Cremona, Monza, and Bonn: (6) with three eastern trigonal apses at Gorlitz Petrikirche, 1457, which has five aisles and no transept; and with five pentagonal apses, as Florence: (7) a long apsidal oblong, with a processional path at Zerbst Nicolaik, 1446: (8) without aisles at Wechselburg, 1174; Geneva, Meissen, and Pforte, 1251-60: (9) parallel triapsal, as at Torcello, Lodi, Vienne, Romsey, and St. Martin de Canigo,² Neuchatel, Tournus, and Tréguier: (10) a chevet, as ordinarily in France and Belgium: (11) with double aisles; (12) with an eastern screen, as at Fountains and Durham.

In France, in the thirteenth century, aisles were continued all round the choir, and bordered with chapels; when the choir was lengthened, and, in consequence, the nave also, as at Amiens and Laon. St. Germain l'Auxerrois is a Latin cross reversed, the choir being longer than the nave. The choir of St. Pol de Léon is longer than the nave: sometimes it is of equal length.

The word choir³ is first used by the writers of the Western

¹ Abec. de l'Arch. Rel. 182.

² Lenoir, ii. 199.

³ Wal. Strabo, i. c. 309; Durand. i. 1-18; Lenoir, i. 183; ii. 249; Honorius, i. 140; Ducange, ii. 336.

church, and Isidore of Seville derives it from the (corona) circle of clergy and singers who surrounded the altar;¹ it occurs in Canon 18 of the 4th Council of Toledo. The position of the ritual choir in the nave may be ascertained by a difference in the shape or ornamentation of the pillars, the presence of a piscina, or marks of the rood-beam. Priests' rooms are found over the vaulting of the nave and choir at Mellifont, Holy Cross, and Kilkenny. In abbeys the choir,² raised by steps above the level of the rest of the building, usually extended into the nave, from which it was divided by a rood-screen; and on this side of the transept was the altar for matins and lauds, the nave being left for the guests, pilgrims, &c. Romsey has a raised platform in the nave aisles for the stalls of the nuns. The nave of St. Mary Las Huelgas, in Spain, which has no west door, is appropriated in a similar manner to the nuns.³ In the cathedral, the choir usually commenced on the east side of the transept, which was given up to the congregation; the large aisles were for their accommodation on the same level with the choir, and no stalls obstructed their view. Between the high altar and the bishop's throne, which was placed in the apse,⁴ stood a low or matin altar, with the vestment of the celebrant on a stand, and a brazier for kindling the incense. On each side of the entrance of the sanctuary stood a seven-branched candlestick, as at Bourges and Pistoia.⁵ The division between the choir and sanctuary is well marked at St. Alban's and Westminster, and even at Llandaff.

In the north of Germany choirs are usually elevated upon crypts, and shut in with solid stone screens and parcloles.⁶ Late stone screens enclose Winchester, and earlier parcloles occur at St. Alban's. The choir is always distinct

¹ Orig. lib. i. c. 3.

² Viollet le Duc, iii. 227.

³ Ann. Arch. ix. 282.

⁴ Webb, Cont. Eccles. 488, &c.

⁵ Comp. Fosbrooke, Encycl. i. 124.

⁶ Ecclesiologist, xiii. 29.

from the sanctuary,¹ altar-rails commonly forming the partition, but is synonymous with the chancel, an abbreviation of the old form of inter or infra cancellos. At Peterborough it is west of the apse, at Rochester between the two transepts, under the tower at St. David's and Chichester, west of the great transept at Westminster, and marked by the extent of the aisles at Oxford. In the primitive church there was always a peribolos, or wall elbow high, enclosing the choir, and probably introduced when the hours were sung in choir, in the fourth century, by order of Pope Damasus, c. 371, according to Carraiger; but, if we follow Bingham and Mede, at a later period. As the Jesuits never followed this practice, they had no distinct choir. The solid screen round the choir dates from the twelfth century, but became more general in the thirteenth century, when, owing to a change of ritual, processional-paths and Lady-chapels were added. In Italy, the word *coro* is applied to a side chapel, or any place where the choir assembles; even in St. Peter's the choir is not filled up, the sanctuary being called the tribune. The word chancel is also applied to chantries, in the Constitutions of Gray, 1256, and Othobon, 1268. In the south of France, the choir is in the centre of the church, part of the congregation occupying the interval between it and the altar, which has its own cancellus.² Goar, in the Euchologion, shows a choir ranged in a circle.

The cancellum, or balustrade, separated the choir from the sanctuary;³ and a rail is still common in Italian churches. When the canonical hours were instituted, peculiar to the monks and clergy, instead of the ancient low enclosure walls, which permitted the lay people to see the clergy, a curtain was hung before the choir to isolate the clergy from the laity.⁴ At Milan, the choir, raised above the Confession, is surrounded

¹ Ecclesiologist, ii. o. s. p. 135.

² Thiers sur Jubés; Diss. sur la Clôture des Eglises, part iii.; Ducange, iii. 337, 85; Gent. Mag. ii. n. s., 216, 333; Durandus, i. c. iii. § 35; Ex. Dioc. Arch. Soc. iv.

³ Schayes, i. 68; Lyndwood, I. tit. 10, p. 53. ⁴ Dur. Rat. lib. i. c. 3, 35.

by stalls. At Rome, and in some parts of Tuscany, it is before the altar, but in many other places is behind the altar, or, in the greater number, in a side chapel, chapter-house, or sacristy. The chancel-rails formerly divided the nave from the choir, now they separate the choir from the altar. The division of the sexes, long observed at Florence,¹ still prevails in the diocese of Bayeux,² as in early churches³ the upper portions and the left side had been allotted.⁴ In Italy, Belgium, France, and England, the laity were always admitted into the choir at the public offices, while the chancel-rails were used as a barrier to protect the choir from pressure or interruption by the people, while they were singing; and the tribune was railed off from an earlier period. In the south-west of France, as in Spain, the choir occupies the centre of the church, the congregation being arranged on every side of it, and between the east end of the choir and the altar. This arrangement, common in Aquitaine and Gascony, was introduced from those provinces into England, where the choir frequently extended into the nave, while the space eastward of it bore the name of the presbytery. In the Saxon cathedral of Canterbury, c. 950, the plan of St. Peter's basilica, built 330, was preserved; but three altars, one behind the other, were arranged in the tribune, and others in the side chapels; while the choir, as in churches of the twelfth century, though without the processional path introduced at that period, was placed between the presbytery and nave. In many churches aisles, enclosed by parcloles, were called chancels. In the Duomo Fiesole there are two choirs, one behind and the other before the high altar. At Cortona, Genoa, Venice, Perugia, Padua, Verona, Cremona, Como, Milan, the choir is behind the altar; and at Arezzo, where it extends one bay into the church. The bishop's

¹ Webb, 316.

² Cochet, *Arrondissement d'Yvetot*, p. 86.

³ Ducange, *s. v.* *Catechumena*.

⁴ Schayes, i. 68. See also *Ecclesiologist*, ii. o. s. 41; and Borromeo's *Instructions*, trans. by Wigley, pp. 87-8, 90-7-9.

throne was, when stalls were introduced, removed to a seat in the choir. Sick and strange monks sat in the retro-choir.¹

ALTARS.

Bede² mentions a stone altar set up by St. Paulinus in 627, and similar altars are mentioned by the Council of Epaune, 517, c. 26; Prudentius of Spain, in the fourth century; and Sidonius Apollinaris of France, in the fifth century; and the Excerpts of Egbert, in 750.³ The only wooden altar in the Roman Church is reserved to the use of the Pope.

APSE.

The apse and chevet took their origin in the junction of the common circular tomb-house of the east end, found behind the altar with the basilica, by the removal of the intermediate walls. The apse is of several kinds: (1) semicircular, (2) square-ended, (3) trigonal or pentagonal, or pointed externally, —and rounded within, as at Munich. The chevet has been already described. The tomb-house is still existing, under the name of Becket's Crown, at Canterbury, an imitation of the east chapel of Sens, and like Henry VII.'s chapel at Westminster; and at Trondhjem, Batalha, Burgos, and Murcia. At Trèves there is a large circular church, 1227-43, on the south side of the cathedral, erected on the foundations of an earlier baptistery. Norwich has a pentagonal apse. Peterborough has also an apse. Romsey has apsidal terminations to the choir aisles: the central compartment once formed probably an apse.⁴ The choir is disproportionally short at Westminster, Brecon, Brinkburne,⁵ and in several Cistercian abbeys.

STALLS.

The stalls at Lincoln are of the fourteenth century; at

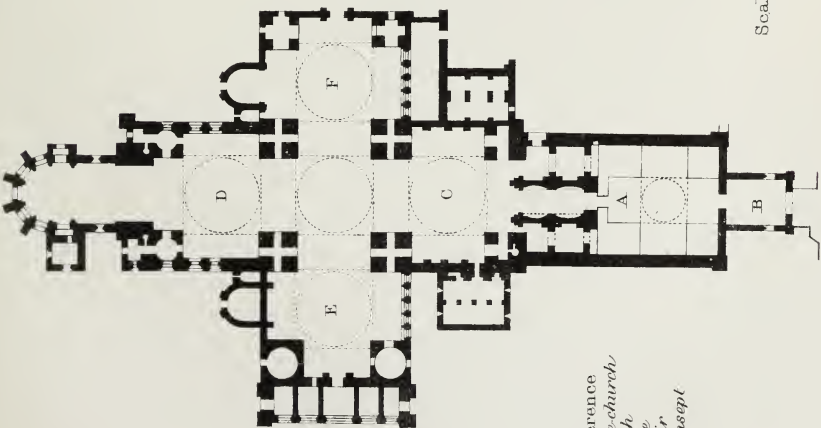
¹ *Ecclesiologist*, vi. 273.

² *Hist. Eccles.* ii. 4.

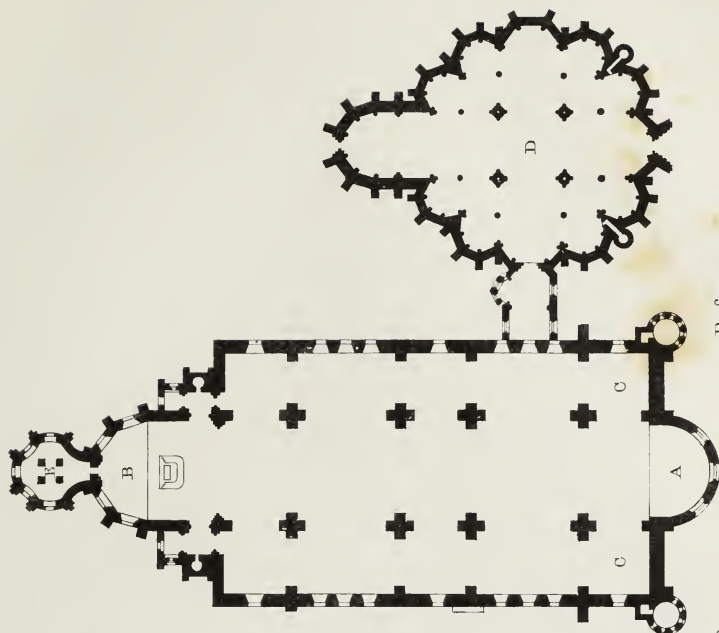
³ *Hier. Angl.* 40, *Camb. Camd. Soc.* 1845; *Canons*, 714, c. 41; 816, c. 2. See also Webb's *Cont. Eccles.*

⁴ *Proc. Arch. Inst.*, Winchester volume.

⁵ *Proc. Arch. Inst.* 1859.



- Reference
 A. Ante-church
 B. Porch
 C. Nave
 D. Choir
 E, F. Transept



- Reference
 A. Western Apse
 B. Eastern Do.
 C. Nave
 D. 8th Marys Church
 E. Treasury

Scale 100 Feet to an Inch.

Poitiers there are seventy of the thirteenth, with dossiers of the fourteenth century.¹ Those of Ulm are c. 1469-1474.² Stalls of stone are at Athens, and of wood at Patras and Smyrna.³ There are five stalls at Verona.⁴ Stalls were introduced in the thirteenth century, when the arches of the choir opened on aisles on every side;⁵ and the stalls were removed from the extremity to either side of the choir. Those of Rouen are of the fifteenth century.

The earliest instances of wooden seats occur in a constitution of Grostête. Three-legged stools were an earlier substitute; there is a mention of their use in the fifteenth century, and of choir-stalls in the Black Book of Swaffham. Lenoir mentions that Romanesque stone stalls remain at Ratzburg.⁶ Stalls are found of the fourteenth century at Gloucester, Norwich, Ely, Carlisle, and Worcester; and of the close of the thirteenth century at Winchester and Hereford. The misereres of Gloucester are c. 1228-43; Exeter c. 1206; Lausanne, which were ranged both in the nave and choir, like its jubé, 1250-70; Poitiers after 1239; Cologne at the beginning of the fourteenth century; Ulm, 1469-74.⁷ The choir in cathedrals, following the monastic usage, was previously walled off from the aisles by a low partition,⁸ as at Canterbury, 1304, Augsburg, Auch, Alby, Chartres, Bourges, St. Denis, Amiens, and Notre Dame; in the two latter instances carved with figures. A solid wall still incloses Rochester.

PULPITS.

The pulpit⁹ was frequently on the south side of the nave. In Italy stone pulpits are found of the thirteenth and four-

¹ Ann. Arch. ii. 49.

² Woolhouse's Moller, p. 83.

³ Lenoir, i. 356-8.

⁴ *Ib.* ii. 252.

⁵ Schayes, iii. 125; De Caum. Abec. de l'Arch. Rel. p. 375.

⁶ Schayes, ii. 135.

⁷ Ann. Arch. xvi. 54.

⁸ Schayes, Hist. de l'Arch. iii. 126.

⁹ Ducange, vi. 263; Lenoir, i. 98, 217, ii. 76; Viollet le Duc, ii. 406.

teenth centuries, as at Sienna and St. Miniato, Florence.¹ In the twelfth century, as at St. Augustine's, Canterbury, and Bury St. Edmund's, pulpits were used in French churches, but probably were only moveable wooden lecterns. Stone pulpits remain at Wells, Strasburg, Friburg,² Ulm, of the latter part of the fifteenth century,³ Nieuport, in Belgium,⁴ and St. Peter's Avignon,⁵ and open-air pulpits at De Vitre, St. Lô, and des Carmes, Paris.⁶ A Byzantine pulpit remains at St. Mark's, Venice.⁷ Romanesque pulpits remain at St. Mary Toscanella, St. Ambrose Milan, St. Miniato Florence, and San Sabino Canosa.⁸ The ambo of St. John, Pistoia, of the thirteenth century, has a large eagle in front.⁹ An octagonal pulpit at Ratisbon is dated 1482. Until the fourteenth century, in Belgium, the ambo, or a faldstool placed before the altar, was used as a pulpit.¹⁰ They were used in the thirteenth century,¹¹ but were not common until the end of the fifteenth century.¹² In the thirteenth century they became usual, owing to the establishment of the preaching friars, and their employment in the refectory; the earliest is that of Beaulieu. In the fourteenth and fifteenth centuries we find an open-air pulpit in the cloisters or court; as at St. Die, at the Friary Hereford, and Magdalen College Oxford, Viterbo, Spoleto, and Pistoia. Bishop Latimer preached in the Privy-gardens, and his contemporaries at Paul's Cross. In churches stationary pulpits appeared first immediately before the Perpendicular period.

THRONES.

There is a stone chair of the thirteenth century, St. Gerard's fauteuil, at Tours.¹³ Similar Romanesque thrones remain at

¹ See also Webb's Cont. Eccles. 17, 20, &c.

² Abec. de l'Arch. Rel. 368.

³ Woolhouse's Moller, p. 82.

⁴ Lenoir, ii. 239.

⁵ *Ib.* 241.

⁶ *Ib.* 243.

⁷ *Ib.* i. p. 340.

⁸ Lenoir, ii. 115.

⁹ Ann. Arch. xvii. 315.

¹⁰ Schayes, iv. 171.

¹¹ Lenoir, ii. 253.

¹² De Caumont, Abec. de l'Arch. Rel. p. 380.

¹³ Ann. Arch. ii. 274.

Clemente and San Lorenzo, Rome, Vienne, in Dauphigny, Lyons cathedral, and in Greek churches;¹ at St. Mark's, Venice, Parenzo, Torcello, St. Cæsarius, St. Laurent, SS. Nereus and Achilles, St. Sylvester's in the subterranean church of St. Martin du Mont, and the chair of St. Hyppolitus in the Vatican.² A Byzantine throne, of sculptured ivory, is at Ravenna;³ those of the Greek Church are domed as at Athens, and St. Demetrius, Smyrna. Ancient chairs remain at Canterbury and York. A Flamboyant throne and stalls occur at Rodez. The bishop's throne⁴ was formerly of stone, as at Canterbury, Norwich, York, Avignon, St. Vigor, and Rheims. At the close of the fifteenth century they began to be of wood, as at Wells c. 1450, Exeter 1465-78, and at Bristol 1543.⁵

SEDILIA.

Sedilia, rare in France and on the continent, are found in Normandy and Brittany, and appear in England at the close of the twelfth century. There are generally three seats connected with a piscina in England and at Augsburg, but four occur at Furness, Ottery, and Paisley, and five at Southwell, St. Maria dell' Arena, Padua, and Dionysius Kirche, Esslingen. At Beverley there are sedilia of oak.

EAGLE-DESK.

The earliest notice of an eagle-desk occurs in 1300.⁶ Lenoir mentions that an eagle was often carved on the front of the pulpit.⁷ Those remaining in England are mostly of the sixteenth or seventeenth century. In place of the triumphal

¹ Abec. de l'Arch. Rel. p. 157; Archæol. xxxvii. p. 124; Thiers sur les Autels, ch. xvi. p. 110; Goar, *note* in Euch. p. 15-6.

² Lenoir, i. 206.

³ *Ib.* p. 356-8.

⁴ Lenoir, i. 205; ii. 115, 239; Viollet le Duc, ii. 22, 279, 414; Ducange, *s. v.* Cathedra.

⁵ See also Webb, Cont. Eccles. 134, 207, &c. ⁶ Bloxam, Goth. Arch. c. x. 386.

⁷ For foreign instances of eagles, see Webb, Cont. Eccles. 34, 38, &c.

arch of the basilica, a *trabes*¹ was set up, richly carved and adorned with tapers. An altar of the Crucified, like that of St. Miniato Florence, used in the ceremonials of Palm Sunday, was erected at the upper end of the nave of St. Gall, round which the sick monks on All Saints' Day took their place.

SCREENS.²

It is not clear, according to M. Thiers, that the choir was separated from the nave in the first three centuries; after the time of Constantine, for nearly 800 years, tapestry or veils marked the separation, or a balustrade, according to Eusebius, St. Gregory Nazianzen, Theodore, Theodoret, Sozomen, St. Augustine, Synesius, Paulinus, the Council of Chalcedon, St. Gregory of Tours, and St. Germanus. These balustrades had one or three doors (one facing the high altar, a second on the Gospel, and a third on the Epistle side), before which, in the Greek Church, veils were dropped at the time of consecration. Screens were erected when the extraordinary services—offices of the Virgin, c. 1195, masses for the dead, obits, votive masses, special feasts, confraternities, the recitation of the sixteen Gradual and seven Penitential Psalms—were instituted in the twelfth century.

The French kings presented themselves to the people at their coronation in the jubé at Rheims. Before the introduction of stalls the choir was open or enclosed by a simple balustrade; but when they came into use, a wall twelve or fifteen feet in height was built for their support in the intercolumniations, as in Belgium and France.³

The choir of Ghent is bounded by solid walls, which are returned; that of Poitiers is similarly enclosed.⁴ At St. Elizabeth's, Marburg, a low screen shuts off the choir from the nave, and the choir is entered from the transept.⁵ At

¹ Lenoir, i. 185.

² Viollet le Duc. iii. 465; Durandus, iv. c. 24; Hier. Angl. p. 66. For many notices of rood-screens and rood-lofts, see Webb's *Cont. Eccles.*, and Pugin's *Chancel-screens and Rood-lofts*, 1854.

³ Schayes, iii. 126. ⁴ *Ann. Arch.* ii. 49. ⁵ Woolhouse's *Moller*, p. 91.

Bourges the choir, as at Auch, was anciently enclosed by walls with stalls arranged against them. The jubé was pierced with three doors. In the centre was an eagle in front of an altar. The choir was divided from the sanctuary by a curtain. In front of the high altar, which stood in the chord of the apse, was a seven-branched candlestick, as at Milan, Clairvaux, and Rheims. At the east end was the altar of St. William, and on the north-east the chair of the archbishop.¹

M. Thiers gives, as synonyms of the jubé, the words ambo, tribune, pulpit, lectrier, and doxale. He gives seven forms of the jubé:—1. Parallel with the altar, dividing the nave from the choir. 2. The ambo, placed by the Greeks in the centre of the church. 3. A screen on either side of the chief door of the two choir doors. 4. At the foot of the choir, on the left side of the entrance and above the stalls, as at Chartres, Bayeux, and Roïament, the matin lessons were sung; at Chartres it bore the name of la Legende. 5. In the middle of the nave, on the left side, at St. Pancras Rome; on the right side at St. Ambrose Milan and St. Saviour Ravenna. 6. Below the choir, at St. Clemente Rome; one on the left for the Epistle, and a second on the right for the Prophecies. 7. Opposite the chief door of the sanctuary, as in many Greek churches. Jubés or rood-lofts were not used before the fourteenth, and are generally of the fifteenth or sixteenth century.² In Belgium they came into use at the close of the thirteenth and beginning of the fourteenth centuries.³ The earliest existing, that of St. Pierre Louvaine, is of the fifteenth century. There is a noble stone rood-loft at Oberwesel. Jubés of the sixteenth century were added at Auch and Rodez, at Rheims and Rouen in the fifteenth, and at Troyes in the fourteenth century.

Some jubés had four, but generally two staircases, one for

¹ Annal. Archéol. ix. 97.

² De Caum. Abec. de l'Arch. Rel. p. 367.

³ Schayes, iii. 126.

the deacon to sing the Gospel, and the other for the sub-deacon : one was turned to the east and the other to the west at St. Etienne, Sens, St. Pancras Rome, St. Sauveur Ravenna, and St. Sophia Constantinople. In England there were frequently two rood-stair turrets. At St. John's, Lyons, the jubé contained an altar of the Holy Cross for the matin mass ; a similar altar for various masses was built at Notre Dame de Clerc. There was a pulpit attached at Orleans and Châlons-sur-Marne, for reading the Epistle, Gradual, Tract, and Alleluia, and a cross was erected above the jubé at Lyons, Vienne, Rheims, Rouen, Paris, and Chartres. There were two pulpits, one on the east for the matin lessons, and one on the west for the Gospel, at Lyons, Chartres, and Toussaints Châlons ; three at Bayeux, and five at Noyon. St. Augustine, St. Chrysostom, and St. Ambrose preached from the jubé ;¹ and the practice was followed in France. Lenoir gives views of the septum of SS. Nereus and Achilles,² the lectern of St. Lorenzo,³ and the ambo of St. Peter à Corneto.⁴

The rood-screen took its origin in the necessity of protecting the monks from draughts of cold air. At St. Ambrose's, at Milan, and St. Miniato's, at Florence, altars, as was usual in Roman churches, were placed in front of the choir.

A screen was added in the thirteenth century in front of the choir, and this addition was multiplied in the two following centuries.⁵ It was used for reading the Epistle, Gospel, certain lessons, letters of communion, edicts of bishops, proclamation of treaties, and acts of councils, and in some places for the benediction of the bishop, whence its name of jubé. At Clugny the laity were communicated at the rood-loft through a grill. They took the place of the ambo and lectern of the basilica, and were used for the reading of the Gospel and Epistle, and at a later date for the organ and singers.

¹ Sur la Clôture, ch. iv. p. 32.

² *Ib.* i. 188.

³ *Ib.* p. 190.

⁴ *Ib.* p. 191.

⁵ Schayes, iii. 126.

They were composed generally of a central door, closed by a curtain during the celebration, as the ciborium had been veiled, and in the lateral arches were placed altars. The finest in France is in the Madeleine, Troyes.

As a compensation to the laity for their exclusion, two kinds of screens were introduced, identical in principle, though varying in position and arrangement. One was the choir-screen, in which, as at Chichester, Norwich, Exeter, and St. David's, an altar was placed on either side of the great entrance from the navé. The second was the nave-screen, in which there was a central altar, forming the matin altar and high altar of the laity, set between the two rood-doors, as at Canterbury, the Holy Cross, and that of St. Cuthbert's, of the thirteenth century, at St. Alban's, and of Jesus, at Durham. At Guilden Morden¹ there is a double rood-screen. At St. Alban's they formed a loft, used as a dormitory by twelve monks. The rood stood over the choir-screen at Canterbury, but at St. Alban's over the presbytery-screen,² a piece of furniture the original of altar-rails, which is still found at St. David's.³ At Christchurch, Hants, the screen stood in the first compartment of the nave westward of the lantern, as at Tintern, Fountains, and Winchester. The screen was placed in the second bay westward of the lantern at Buildwas and Norwich, 1426; at Winchester and St. Alban's, 1260-90, in the third bay; in the sixth bay at Tynemouth; and in the fourth bay at Jorevalle. Lincoln has a screen of the thirteenth century, and Exeter a loft, c. 1370-95. Various parceloses screened off chapels in the nave, transepts, and aisles; often, as at Fountains and St. Alban's, blocking up the nave. Against these enclosures and between arches, the tombs of bishops and abbots and nobles were placed, but at length were developed into distinct chantries; the earliest

¹ Lysons's *Brit.* ii. 59.

² *Ecclesiologist*, xi. 14.

³ Jones and Freeman's *St. David's*, p. 89.

instance being that of Edyngdon, at Winchester, which is followed at St. Alban's and Tewkesbury.

ALTAR.¹

For seven centuries altars were made indifferently of wood, stone, or metal. About 370 stone altars are mentioned.² In the time of Gregory the Great, the old custom of having but one altar was abandoned. The ancient altar of S. John Lateran is of wood, and coffin-shaped.³ Until the ninth century no portable altar was used, but Propitiatories, plates of gold, were set upon the altar, like the Greek cloth, the *ἀντιμνήσια*. The altar was at first raised upon one or two steps, afterwards upon three; the cross⁴ and candles were not placed upon it until the tenth century. In the Greek Church they are arranged on the secondary altar on the right side. Crowns and a cross were set in front of an altar, or upon the ciborium. The forms of altars were very various, some being supported on four, or six, or seven columns, on three at Abbey Dore, until the twelfth century,⁵ some on masonry, and some being solid, enriched with sculptures.⁶ One like a tomb is at St. Francis Perouse; one like a table at St. Vincent aux Trois Fontaines.⁷ Sometimes the slab was supported on brackets. In the thirteenth century they took a more oblong form. At Milan, according to the Ambrosian rite, there is still but one altar, and that detached; a few modern altars, affixed to the stalls, were introduced by St. Charles Borromeo.⁸ One standing on four shafts, c. 693, is at Valogne, and square or oblong altars remain at Avenas, St. Germer, and one, of the eleventh century, formerly at Bâsle, now in the museum of Clugny,⁹ at Arundel Collegiate Church, and in the Lady-chapel of Christchurch,

¹ Thiers, sur les Autels; Cours d'Ant. Mon. Atlas. pl. lxxxii. lxxxv.; Abec. de l'Arch. Rel. 139, 270-1, 357; Annal. Arch. xi. 28, 72; ix. 86.

² Bing. Ant. viii. c. vi. § 15.

³ Webb, Cont. Eccles. 508.

⁴ Abec. de l'Arch. Rel. p. 142; Webb, Cont. Eccles. 437, 440. ⁵ Schayes, ii. 72.

⁶ Annales Archéol. iv. 238.

⁷ Lenoir, i. 196-7.

⁸ Webb, 250.

⁹ Lenoir, ii. 148.

Hants. Neither relics nor images of saints were placed upon the altar till the tenth, nor flowers for the first twelve Christian centuries. The Greeks always left the Book of the Gospels upon the altar. Until the beginning of the fourteenth century, a simple cross, but not a crucifix, was placed upon the altar; and two or four candles were set upon it, and not upon a super-altar.¹ In some churches the altar occupied the middle or the lower part of the choir; in the former position it was found at Tyre, and is now at St. Bernardino Verona; and early ritualists derive the name of chorus from the fact of the singers surrounding the altar.² The Capuchins placed their altars between the choir and nave. In Italy the altar has sometimes two faces. Altars at the lower end of the choir are found at Toulon, Orange, Milan, Turin, Padua, Verona, Bologna, Sienna, Novara, Reggio, St. Germain des Prés, St. Eloi Noyon, St. Martin Sées, St. Maria Trasteverino, St. Laurence Without, St. Laurence de Damaso, St. Eusebius, St. Mark, St. Praxedes, St. Martin du Mont, St. Chrysogone, &c. Behind the high altar there was often a little altar, in Cistercian abbeys, and secular churches, at Bourges, Rheims, and Chartres, for the reservation of the veiled cross on Good Friday, whence it was borne in procession by two priests, or deacons, singing "Popule Meus!" This custom will account for the two doors which frequently flank the high altar, as at Christchurch, &c. The high altar is at the east end of the apse at Viterbo; a small altar occupies that of Pisa. Retables began to be used in the thirteenth century; as at St. Denis.³ There are good examples preserved at Paisley, Norwich, and Westminster; in the latter part of that period they became usual in Belgium, being at first a simple line of figures.⁴

¹ Schayes, iii. 121; Walafrid Strabo, i. c. 139.

² V. Bedæ? Serm. xlii. in 1 ad Cor. c. 15. Serm. xlvi. S. Aug. de Verb. Dorn. Fortun. de Eccles. Off. iii. c. 3; Raban. de Inst. Cler. i. c. 33; Durandi Ration. i. 12, 18.

³ Lenoir, ii. 255.

⁴ Schayes, iii. 121.

REREDOS.

The reredos behind the altar, which corresponds to the Greek Iconostasis, is found of the Decorated period at Tewkesbury; the screen of Durham dates from 1380, that of Westminster from the reign of Henry VI.; later examples appear at St. Mary's Overye, Winchester, St. Alban's, and Christchurch.

SHRINES.

Shrines were of two kinds, (1), the greater and immovable, as those of St. Hugh Lincoln, St. Thomas Cantelupe Hereford; St. Erkenwald's, London; St. David's, in his cathedral: either a tomb, as in the latter instance, or a tomb with a canopy, as at Hereford, or a large structure, as St. Edward's in Westminster Abbey, St. Alban's, and Orsamichele, Florence, Venice: (2), the smaller and portable, a reliquary, like those of the Three Kings at Cologne, and St. Ethelbert's at Hereford,¹ and often placed above the high altar.² In Belgium it was long in the shape of a church.³

Behind the high altar was the shrine of the patron saint, as that of Hugh at Clugny; St. Louis at St. Denis; at Winchester, St. Alban's, Bury, York, Hereford, Durham, Sarum, Bridlington, Lincoln, Lichfield, Westminster, and Canterbury, where the east processional path is on a level with the chapel, but with the floor of the nave at Durham and Westminster. The shrines of saints were in subordinate positions: at Rochester, choir transept; Chichester, south transept; St. David's, north side of choir; and Oxford, in a north chapel.

Watching lofts to observe the shrine remain at Hereford, St. Sebaldus Nuremburg, Lichfield, Oxford, St. Alban's, Westminster, Worcester, and Canterbury. Chambers for the watchers of the church may be seen at Lichfield and Lincoln,⁴

¹ Gough, Sepul. Mon. ii. p. clxxxii. ; Philos. Trans. No. 490, p. 580.

² For the Châsse, or Reliquary, see Lenoir, ii. 153, 262; De Caum. Abec. de l'Arch. Rel. 289.

³ Schayes, ii. 74, iii. 134.

⁴ Fosbrooke, Brit. Mon. p. 283.

and over the north porch of Exeter : at Bourges there was a similar chamber on the left side of the altar.¹ Minstrels' galleries are found at Exeter, Malmesbury, Winchester, St. Mary Ottery, Gloucester, and perhaps Westminster. The cell of a recluse remains at Norwich.²

SEPULCHRAL CHAPELS.³

Kings, abbots, and bishops, were buried in the church-porch, as Constantine in the Church of the Apostles, St. Augustine in the north porch at Canterbury,⁴ or in the chapter-house, as at Durham;⁵ and nobles in the same place at Gloucester. No person was buried in a church in Spain till the thirteenth century.⁶

LABYRINTH.

A labyrinth,⁷ to thread which was a compensation for a pilgrimage to Jerusalem, is found at Canterbury, and St. Bertin's, St. Omer's, St. Michele Pavia, St. Quentin's Aix, Chartres, Ravenna, Lucca, St. Maria in Aquino, and St. Maria Trastevere; it was introduced in Belgium in the thirteenth century.⁸ It was round at Chartres and Sens, and the chapter-house at Bayeux; octagonal at St. Quentin, Amiens, and Arras; and square at St. Bertin and Rheims.⁹

FRIDSTOOL.

The fridstool, or chair of sanctuary,¹⁰ remains at Beverley and Hexham.

TABERNACLE.

The tabernacle is often an aumbry near the high altar, on

¹ *Annal. Archæol.* ix. 97.

² *Proc. Ass. Soc.* ii. 349.

³ Gough, *Sep. Mon.* i. p. 105; ii. p. 176.

⁴ *Ib.* i. p. 118.

⁵ *Ib.* ii. p. 176.

⁶ *Ib.* ii. p. 177.

⁷ Lenoir, i. 184; *Abec. de l'Arch. Rel.* p. 250; *Arch. Jour.* xv. 218.

⁸ Schayes, iii. 119.

⁹ *Ann. Arch.* xvii. 119.

¹⁰ *Jour. Arch. Ass.* xiv. 97; *Canute's Ecc. Can.* 2; *Aldhelm's Trans. Ps.* lx. 9, xciv. 22. See Riddle, *Christ. Ant.* b. vi. ch. vi., and p. 802; *Durandus*, b. i. c. i. § 49.

the north side. Tabernacles are of comparatively recent introduction; in Belgium not earlier than the fifteenth century. The Eucharist was reserved in a vessel like a dove or a tower (the latter deduced from the elongated aumbry formerly in use¹ in the Greek Church, in the *pastophoria*). The tower-like tabernacles, or *pyxides*, continued in Belgium till the fifteenth century;² but in abbey churches a cross of gilded wood was used.³ The magnificent tabernacle of Nuremburg is dated 1500.⁴

A CIBORIUM,

For displaying the calendar of feasts, is placed in the naves of Greek churches.⁵ Mediæval ciboria (canopies over the altar) remain at Rome.⁶

CREDENCE-TABLE.

The earliest credence niches in France are of the latter part of the fifteenth century, and one of the latter part of the twelfth century at Lausanne. Where there are two credence niches, one was used for the chalice, Gospel, and Epistle; the other for candles and vials. The Greeks have for this purpose two little altars, the *diaconicum* on the right, for candles, fire, incense, vestments, and the "eulogies," consecrated bread; the *prothesis* on the left, for the elements, veils, chalice, and *paten*.⁷

A credence-table remains at St. Cross. After the thirteenth century credences (a Latinized form of *credenza*, an aumbry)⁸ were introduced in Belgium, generally on the right and often on the left of the altar: the left hand credence, opposite to that on the right, divided by a slab, held a basin and cruets, and was furnished with a water-drain below; that on the right was

¹ Lenoir, ii. 259.

² Schayes, iv. p. 165.

³ *Ib.* iii. 123. See also *Abec. de l'Arch. Rel.* 163, 271.

⁴ *Ecclesiologist*, vol. iii. o. s. 178, 218; iv. 9.

⁵ Lenoir, i. 341.

⁶ *Ann. Arch.* xviii. 265.

⁷ Thiers, *sur les Autels*, ch. xxv.; *Archæologia*, xi. 355; Bingham, viii. ch. vi. § 22.

⁸ Viollet le Duc, iv. 372.

an aumbry, and held the books and ornaments of the altar, the reserved sacrament, and candles: for sacristies were generally not built until the seventeenth century;¹ it was fitted with a stone bracket for the sacred vessels. An additional aumbry served to keep the holy oil.² Credences stood above the piscina, or on the south side, like an aumbry, in the twelfth or thirteenth century; but one of the middle of that period, a slab of stone under an arcade, remains at Sées. In the thirteenth century they were generally mounted on a pedestal.³ There is a wooden credence-table at Manchester.

THE PISCINA,⁴

A very rare feature in Italy, was first ordered to be used by Pope Leo IV. in the ninth century.⁵ It was formerly, in the Greek Church, at the base of the altar, or in the sacristy. The piscina in side chapels in the West was used as a drain for the water in which the priest washed his hands; that in the sacristy for the rinsings of the sacred vessels: a double piscina was, in the thirteenth century, provided for both these uses,⁶ as the priests felt a repugnance at drinking the water of the ewer; but in the fourteenth century their objections were overcome, and one piscina only was provided.⁷

CLOCKS AND WELLS.

An ancient clock, brought from Glastonbury, is found at Wells, 1325. The "horloge à roues" is attributed to Gerbert, Archbishop of Rheims, or to Pope Sylvester II., c. 1003. The Cistercian rule xxi. prescribed them, though sun-dials continued in use. Wells are found in the transept of Carlisle.⁸

¹ Schayes, iii. 123.

² For other instances, see Webb, Cont. Eccles. 74, 141, &c.

³ Viollet le Duc, iv. 373.

⁴ Ecclesiologist, viii. o. s. 329.

⁵ Lenoir, ii. 260.

⁶ Annales Archæol. iv. p. 87-93; vii. p. 36.

⁷ Abec. de l'Arch. Rel. p. 319.

⁸ See also Webb, Cont. Eccles. 98, 322, &c.

AUMBRIES.

The Greeks had an aumbry for holding the habits of the religious above the altar. The Latins, from the fifth century, used a similar receptacle for the sacerdotal vestments and reliques. There were sometimes two, but more generally one, on the Epistle side.¹ The Chartreux, Cistercians, and Jacobins placed the elements on the altar; the Clugniacs arranged them in an aumbry near the altar. The Chartreux had two aumbries, one on the right for the vessels, the other on the left for the books. The Cistercians had an aumbry on the right to contain the chalice, corporal, and veils. In France an aumbry on the left held the burrette, missal, basin and ewer; and, as at Rome, the corporal and vessels are kept in the sacristy till the time of oblation. An Easter sepulchre remains in Norwich Cathedral, in the Liebfrauen Kirche, Oberwesel, and in many English parish churches.

Long-shaped aumbries for the processional crosses also remain, and large recesses in the side-walls of naves near the cloister and cemetery, for the reception of the bier, tapers, and other funereal furniture.

SACRISTY.

The sacristy² ordinarily intervened between the chapter-house and the church; but is found on the north side of the choir at Thornton; south side of the choir at Trèves, St. Mary's, York; Lichfield, Leiston, Hulne, Selby, and Furness; and at the east end of the choir at St. Mary's, Warwick, and Malvern; in conjunction with an almonry on the north side of the north transept at Castle Acre and Thetford; on the south of the south transept at Westminster; and in the south transept at Norwich. It is very possible that the name of the

¹ Abec. de l' Arch. Rel. 144.

² Ecclesiologist, ii. 5, o. s., iii. 119; Ducange, v. 759, vi. 148; Lenoir, ii. 285, 367.

so-called castellan's rooms at Christchurch was a corruption of sacristan's rooms, they being situated on the north-east angle of the nave. The sacristy at Noyon was a two-storeyed circular building, opening on the east side of the transept. At Stuttgart it is two-storeyed, to the north of the choir.¹

BAPTISTERY.

An inclosed baptistery, like that at Luton, is found at Cividade de Friouli, of the eighth or ninth century. At Canterbury it forms a round building near the choir. There is a detached baptistery of St. John on the north-east of Puy.²

LADY-CHAPEL.

The earliest Lady-chapel was built at the west end of Canterbury, and re-erected in the north nave aisle by Lanfranc, but did not assume a prominent position till the thirteenth century (in Belgium in the fourteenth century³), and then was usually placed eastward of the choir. St. Germer has an oblong Lady-chapel, approached through a vestibule;⁴ that of Jumièges dated 1326; that of Cahors was built 1485-1509; that of Geneva, triapsal, is on the south-west of the nave. It occupied the south choir-aisle at Elgin, and the north at Thetford, Hulne, Belvoir, Bristol, Oxford, Llanthony, Wymondham,⁵ and Canterbury, but was detached at Ely and St. Martin des Champs; is on the north side of the nave at Waltham and Rochester; on the south of the choir at Ripon (over the chapter-house) and Kilkenny; in the south transept at Wimborne; at Lincoln and Gloucester it is cruciform; at Lichfield

¹ Mr. J. H. Parker informs me that the Count Mortara of Oxford told him that an altar and its accessories in Italy were arranged in the sacristy, in order to rehearse the acolytes for their duties in church.

² For a description of fonts, see *Ann. Arch.* v. 21; Schayes, ii. 90, iii. 129; *Cours d'Ant. Mon.* iv. 145, 321, 361; *Atlas*, pl. lxxxv. lxxxv.

³ Schayes, iii. 105.

⁴ Lenoir, ii. 203.

⁵ *Monasticon*, iii. 328.

and Wells it has a polygonal apse ; and is in the Galilee at Durham. At Christchurch there is a chantry of St. Michael over the Lady-chapel. At Trèves it is apsidal, and on the south-west of the church, from which it is separated by a sacristy.¹

At Fountains the marshalling of processions was marked out by stones along the nave, and a line of demarcation to women drawn across it at Durham, as at Canterbury and York formerly.² A curious acoustic arrangement of pottery was found under the rood-screen at Fountains.

¹ Ann. Arch. xiii. 25.

² Fosbrooke, Encycl. i. 125.



Conventual Arrangement.

“Mores fabricæ loquuntur.”—CASSIODORUS.

GROUND-PLAN.



HERE was a generally understood rule and an evident similarity in the ordinary mode of conventual arrangement.¹ Where exceptions occur, they may be readily traced to some easily assignable cause; (1) the retention of earlier buildings; (2) the habits and requirements of a particular order of monks, or their transfer as architects, or bishops over another order; (3) the nature of the site, existing streets, or old town buildings; (4) defence in exposed situations; (5) modifications of the primitive rule and re-arrangement of the buildings at a subsequent period, from emulation with others, from the love of reconstruction, for convenience, grandeur, or imitation of adjoining churches;² in France, until the thirteenth century, the monastic churches served as the models of the cathedral and collegiate churches, and then the cathedral was imitated in the abbey;³ (6) the perpetuation of the plan of the mother church and convent, by imitation in its cells; (7) the confusion in arrangement, owing to the necessity of providing accom-

¹ Proc. Ass. Soc. i. 177, 293; Churton's Monastic Remains, 1857; Schayes, iii. 134; Viollet le Duc, i. 253, 279, 282, 302, 305, 409; iii. 409; Lenoir, ii. 197, 201.

² Viollet le Duc, i. 303.

³ *Ib.* 223.

modation for kings, nobles, and guests of distinction, for synods, and sometimes parliaments.

MONASTERIES OF THE EAST AND GREECE.

The convent of Bethlehem comprises the church of St. Mary, with a nave having double aisles, and an eastern transverse triapsal arrangement; the altar is in the chord of the apse; and on either side of the choir is a chapel. A crypt or grotto (possibly, the original of grotto churches) ramifies with many passages and chambers under the choir; the screen of the latter being on a line with the west walls of the transept. To the south of the atrium, is the hall of St. Jerome, an oblong of two alleys, adjoining the entrance to the Armenian convent. On the south of the nave is the door to the Greek, and on the north that of the Latin convent. The cloister is to the north of the nave, and through it the approach lies to the Church of St. Catherine on the east. The Church of St. George is on the south side of the apse.¹

Pantocrator Monastery, on Mount Athos, has an open arcaded gallery, outer and inner narthex, rood, transept, and apse to the Church of the Metamorphosis; with seven lesser chapels in various parts of the convent. The refectory ranges north and south, and serves more as a meeting-chamber, as the monks nearly always take their meals in their separate cells. It is built over cellarage, as at Philotheon. Stauro-Nikita contains six churches: the chief, St. Nicholas, has an ante-church, and, what is a remarkable feature here, square-ended transepts. The refectory is very large, runs east and west, and is apsidal. Ivriion contains seventeen churches surrounding the chief church, Kimisis Panaghias, and twelve without the convent: the great church includes an open porch, outer and inner narthex, a transept forming the ritual choir, a sanctuary with an apsidal chevet, flanked by two small

¹ *Ecclesiologist*, iii. pp. 127, 200.

churches. The refectory, as is usual here, fronts the great west door, and a fountain intervenes between them. It is cruciform, with an apse and porch; the refectories invariably have mural decorations. Philotheon presents a great square court surrounded by buildings, and in the middle a church flanked by two chapels; the refectory is in the shape of a tau cross: the great church comprises an outer and a very large inner porch, a nave with aisles, a transept with apsidal ends, round externally and trigonal within, and an apsidal sanctuary, flanked by small apsidal chapels.¹

Another convent forms a large outer quadrangle: on the west live the monks and artisans; on the east, the learned, divines, singers, and artists: near the entrance, on the north, is the guest-house, fronting the chapel of St. Mary; near it is the infirmary; and to the west, the donjon. On the east are the kitchen and cruciform refectory, with a herb garden. A second cloister court has the rooms of the brotherhood on three sides, with the church in the centre, and a fountain between it and the refectory.² Meteora has a narthex or outer church, like St. Madeleine Vezelay, three nave-alleys, an eastern apse, a central cupola, and apsidal ends to the transept, like Noyon. The kitchen is square, and the monks occupy separate cells. St. Barlaam has, like Meteora, a refectory of two alleys, but the kitchen is round; in the guest-chamber there is a labyrinth like that at Chartres and those formerly existing at Rheims and Amiens.³ Lenoir gives the plan of a Coptic monastery, a church of three alleys, with cellular apses, and two ranges of cells on either side of an oblong gallery,⁴ and an interesting view of Rossicon, Mount Athos.⁵

ARRANGEMENT OF A MONASTERY.

Each monastery included (1) a cloister-court: (2) an inner court, with the infirmary, guest-house, kitchen, servants' hall,

¹ Ann. Arch. xviii. 73, 199.

² *Ib.* iv. 141.

³ *Ib.* i. 175.

⁴ Lenoir, i. 47.

⁵ *Ib.* p. 33.

library, &c.: (3) great or common court, with a double gateway, the larger arch being designed for carts; granaries, stables, store-rooms, servants' rooms, tribunal, prison, the abbot's lodge, and grange-barn; a remarkable instance occurs in the Præmonstratensian Abbey of Ardaines, near Caen: (4) the court of the church, or close, open to the public: and (5) mills, gardens, orchards, &c. There was a court called Rome-land—probably from rome, roomy, as in Romney, Romsey, &c.—in front of St. Alban's, Waltham, and Bury St. Edmund's; named the Forbury¹ at Reading, and at Norwich called Tomb-land at least since 1302.² By the Benedictine rule,³ where six hours were assigned daily to ^{*} manual labour, all occupations necessary to the convenience of the community were domesticated within the walls.

ST. GALL.

In the plan of St. Gall, of the ninth century, the library abuts on the north wall, the sacristy on the south wall of the choir. The abbot's house, outer school, and guest-house lie parallel to the north transept and north nave-aisle. To the east of the church are the garden, cemetery, infirmary, and novices' house; to the south is the cloister, with the dormitory on the east, the refectory on the south, and the cellarage with a larder above it on the west. The poor man's hospice, composed of chambers enclosing a common-room, fronts the guest-house. To the west and south were farm-buildings and workshops. The hospice for stranger monks had a common room and a dormitory. The guest-house comprised a large refectory, sleeping chambers, stables, servants' rooms, and domestic offices. The almoner's rooms were on the north-west side, those of the porter on the south-west of the church. The outer school, to which a master's house was attached, contained

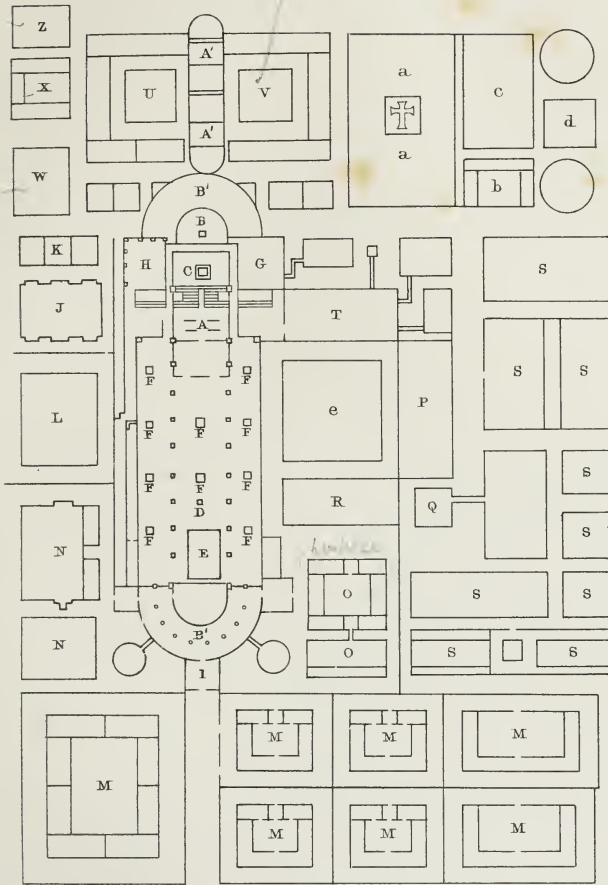
¹ Monasticon, iv. 39.

² Bloomfield's Norfolk, iii. 67.

³ Fosbrooke, Brit. Mon. 112; Fleury, v. 207, 213, xxiii. 14, 19; Monasticon, i. pref.

East garden
Physicians Dwelling
Surgery

Refectory



Reference .

- A. A. East Choir
- A. A. Double Apse Church
- B. Exedra
- B'. Parvises
- C. Altar
- D. Font
- E. West Choir
- F. F. Altars
- G. Sacristy
- H. Scriptorium
- I. Entrance
- J. Abbots Lodge
- K. D^o Kitchen
- L. School
- M. Servants Quarters
- N. N. Guest House
- O. Guest House for the Poor
- P. Refectory
- Q. Kitchen
- R. Cellarage
- S. S. Offices and Workshops
- T. Dormitory and Calefactory
- V. Infirmary
- U. Novices
- W. Surgery
- X. Physicians Dwelling
- Z. Herb Garden
- a. a. Cemetery
- b. b. Gardeners House
- c. Kitchen Garden
- d. Keeper of Lower Court
- e. Scholars Vestibule or Cloister

a large room, parted by a screen, and opening on the bed-rooms of the scholars. The infirmary and novices' house each comprised a cloister, refectory, dormitory, and a chapel, which separated the two courts. The abbot's lodge, of two storeys, contained in the base tier his sitting and bed-rooms, under his solar and oratory. The servants' house was detached. Between the church and the cellarge were the parlour and vestibule for the reception of visitors, and giving orders to servants. In the sacristy the lower storey contained presses, chests, and the altar plate; the upper room held the vestments, and communicated with a room used for baking the sacred bread and preparing the consecrated oil. The library stood over the scriptorium, which was provided with desks. Under the dormitory, from which one staircase led into the transept and a second to the cloister, was the common room, with a fire-place, and connected with the bath-house. The refectory was provided with a vestry for the ordinary robes of the brotherhood. The abbot's triclinium stood at the top of the room; the brothers sat along the side walls on benches; the guests' table occupied the centre, and faced the reader's pulpit. The kitchen and buttery communicated with this room.

CANTERBURY.

The earliest plan extant of an English monastery¹ is that of Canterbury, made c. 1130-74. It embraces in the cloister court, which was on the north of the church, a chapter-house on the east, with the dormitory in a continuous line with it, the refectory on the north, and on the west the cellarge and store-rooms. Behind the refectory was the kitchen, southward of a second court, in which the guest-house was on the west, the parlour on the north, and on the east a gate. To the east of the dormitory was a cloister ranged round a herbary garden, and connected with the infirmary, which lay again to the eastward. The court-gate adjoined the guest-

¹ Lenoir, i. 28; Hasted's Kent, iv. 259.

house, forming the principal entrance. In the herbary court the prior's lodgings were on the east; and to the north of the bakery, granaries and offices, which occupied another court. A very interesting Irish monastery of a far earlier date remains at Innisclothran.¹

CISTERCIAN.

At the close of the twelfth century Clairvaux, Cistercian,² had the following plan:—A cloister on the south side of the church, with a lavatory; on the east side of the garth the sacristy, preceded by a little library next the south transept, with the great library above it approached by stairs out of the transept; the chapter-house of three alleys, with the parlour and old abbot's lodge extending southward under the dormitory; on the south side, the parlour, the refectory of three alleys, and kitchen; on the west side, but detached, the cellarage; on the south-east of the choir was a small cloister, with carols for the copyists in the north alley, and a large hall for conference on the south. To the east again were the infirmary and noviciate, and more to the southward were the abbot's lodge and infirmary cloister. The stables were on the north-west side of the church. At Citeaux, the mother of the order, the arrangements were much the same. A little chapel adjoined the gate, to which the abbot conducted all guests before entering the monastery, and a stable conveniently adjoined it. The great cloister contained the cellarage on the west, slightly detached by a passage, with the guest-house and abbot's lodge to the southward; on the south were the kitchen, the refectory, and parlour; on the east the dormitory, chapter-house, and sacristy; in a second cloister to the east was the library above the carols of the copyists at the north, and the infirmary on the east. Pontigny had its cloister on the north, with cellarage of two alleys and the rooms of the conversi above; on the north the

¹ *Ecclesiologist*, No. cxli. p. 1.

² Viollet le Duc, i. 269.

refectory, kitchen, and calefactory; on the east the sacristy, chapter-house, noviciate, and wine and oil presses; on the west of the church were the abbot's lodge and guest-house. The cellarage was on the west at Vaux de Sernay. At Beaulieu the guest-house is a long range of buildings to the west side of the cloister; the refectory runs north and south on the south side, with an oblong kitchen to the east of it; the dormitory extended over the calefactory, a cellarage of two alleys, the chapter-house of three alleys, and sacristy on the east side. To the south-east of the choir was the abbot's lodge. The palace, probably the king's hunting lodge, is detached on the south-west.

At Altenburg, eastward of the main transept, was the sacristy, and then southward a three-aisled chapter-house cellarage; kitchen and refectory ran in one line. To the south of the choir transept were the exchequer and a three-aisled dormitory, with an additional short aisle on the north-east. St. Quirinus Neuss has apsidal ends to the choir and transepts, and lateral chapels to part of the nave, adjoining the central octagonal lantern; there is a west transept with a large central tower. At Heisterbach Abbey the transept had eastern chapels; a dwarf transept, nine apsidal chapels opening from the processional path round a very short choir. Stairs from the south transept led up into the dormitory.

CLUGNIAC.

The Clugniac Monastery of St. Martin-des-Champs has its cloister on the north side; the refectory and parlour on the north; cellarage on the west; the sacristy, chapter-house, and large halls under the dormitory on the east; a detached Lady-chapel on the north of the choir, the small dormitory running parallel to it, more northward. At St. Geneviève the refectory is on the west, with the kitchen on the south. At St. Germain des Prés the refectory is on the north, the chapter-house on the east under the dormitory, and the cellarage on the west.

CARTHUSIAN.

In the case of the lonely Carthusian houses,¹—for instance, Mount Grace,—the oratory and cloister were tomb-like. The brethren lived apart in little cells, each provided with three little rooms and a garden; and only left them thrice daily for church, or refectory on certain days; while they assembled in the cloister-court on eves to read over the lessons appointed for the matins of festivals. At Clermont there was an outer court with cattle stalls, and a watch-tower on the west, the guest-house on the south, barns on the north, and the prior's lodge on the east, and the apsidal oblong church, flanked with chapels; to the south of the church was the cloister, with the refectory on the south and the chapter-house on the east. To the east of the church was a large garth, surrounded by separate cells. The Certosas at Florence, and Pavia, have a similar arrangement,² and the church of the former is a square-ended oblong.

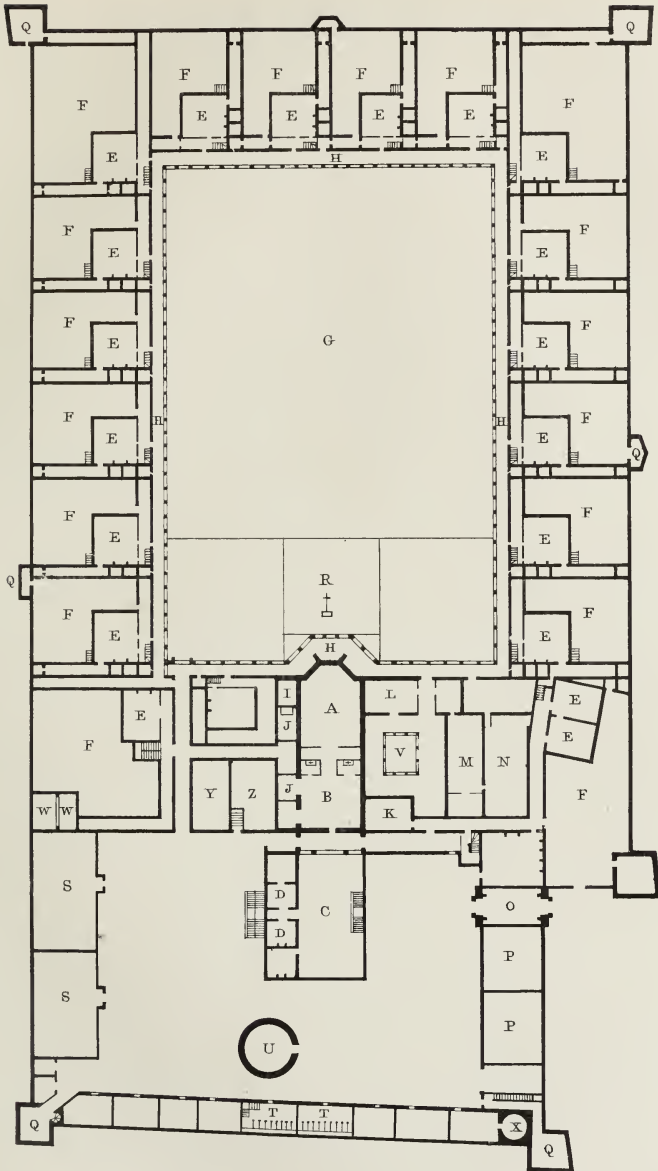
CLOISTERS.³

The Eastern monasteries had an enclosure, round which the houses of the community were ranged, and connected by a colonnade, as at Sta. Laura, Mount Athos, and St. John's, Constantinople. But in the West, where the churches were of far larger dimensions, and frequented by women, a different arrangement was inevitable. There were ordinarily two cloisters; the common, or great court of the religious; and the smaller or private court, used for conversation, by the copyists, for the residence of the abbot and dignitaries, and adjoining the library, cemetery, and infirmary. At the Carthusian house of Villefranche d'Aveyron, a cloister surrounded the

¹ Viollet le Duc, i. 307; De Caumont, Abec. 178; Monasticon, vi. p. 9.

² Webb, Cont. Eccles. 223.

³ Lenoir, ii. 298; Ducange, ii. 386; Fosbrooke, Brit. Mon. ch. xxxviii.; De Caumont, Abec. xxvi.; Viollet le Duc, iii. 408.



Reference.

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|------------------------------------|-------------------------|-----------------------------|
| A. Sanctuary | J. J. Chapels | S. Granary |
| B. Choir | K. Chapel of Pontgebaud | T. Stables |
| C. Priors Court | L. Hall | V. Little Cloister |
| D. Priors Lodge | M. Refectory | U. Pigeon House |
| E. E. Cells of the Brethren | N. Kitchen | W. Prison |
| F. F. Gardens | O. Passage to Cloister | X. Bakehouse |
| G. G. Great Cloister Court | P. Guests Chambers | Y. Sub Priors Lodge |
| H. H. Gallery round D ^o | Q. Watch Towers | Z. Garden to D ^o |
| I. Sacristy | R. Cemetery | |

cemetery.¹ At Abingdon the earliest cloister was a mere enclosed space within walls;² that of St. Cuthbert, at Durham, was circular; while in the reign of Charlemagne, St. Angilbert gave a triangular form, for symbolical reasons, to the court of Centula, which contained two chapels of SS. Mary and Benedict. The cloister appears to M. de Caumont,³ and Fleury, to have been framed on the model of the peristyle of the Roman city house; the outer or farm court on that of the country villa. The triclinium reappears in the refectory, in the garth the xystus; the church in the atrium; and the exedra in the chapter-house; the kitchens and lesser rooms, hospitium, hybernaculum, tablinium, &c., preserve their original position in the monastery; the walled park, gardens, servants' and store-rooms, are equally familiar features to the classical student.

Cloisters were originally built of wood; until the twelfth century, and even at a later period, a timber roof was employed, and the corbels which supported it remain at Beaulieu, and in other places. The cloister is mentioned by Brakelond, c. 1173. It is wanting at Fountains, Kirkstall, Jorevalle, Stoneleigh, and Wroxhall. In the thirteenth century, alleys surrounding the garth are found at Salisbury and at Peterborough; and in the fourteenth century at Norwich; Wells, St. Martin de Canigo, Chester, and Chichester, and Hereford had only three alleys. The cloister occupied the north side at Puy, Canterbury, St. David's, Chester, Gloucester, Buildwas, Milton Abbas, Sherborne, Tintern, Paris, Abbaye aux Dames Caen, St. Matteo Genoa, Spoleto, Noyon, Rheims, Rouen, Beauvais, Sééz, Bayeux, Puy-en-Velay, Cartmel, and Magdalen College Oxford; and was on the west at New College, in the same university; on the north of the choir at Lincoln; and on the south of the choir at Rochester. At Naumberg there is a cloister both on the north and on the south;⁴ and at the

¹ Ann. Arch. xxxvi. p. 318.

² Chron. Abingd. ii. p. 272.

³ Abec. de l'Arch. Civ. iv.

⁴ Ecclesiologist, xii. 381.

Liebfrauenkirche Trèves there is one on the east. In cathedrals the bishops often took the south side,¹ as the best, and left the northern to the canons. The church invariably formed one entire side of the cloister, which nearly always was to the south in northern countries, in order to secure as much sunshine as possible.

BISHOP'S PALACE.

The bishop's palace anciently communicated with the transept, like the abbot's lodge; it was on the north at Chartres, Meaux, Bayeux, Laon, Séz, Le Mans, Angers, Auxerre, Durham, Lichfield, Salisbury, &c.; on the south at Puy, Rheims, Besançon, Sens, Poitiers, Fréjus, Wells, Hereford, Ely, Canterbury, St. David's, London, Winchester, &c., generally occupying the side opposite to that occupied by the canons, who at length lived in detached houses separated from the church by a cloister, as at Arles, Fréjus, Laon, Noyon, Angers, &c. At Beauvais there is a fine tower, at Liège a large cloister, at Angers a hall, and at Auxerre a gallery, of the twelfth century; at Laon a hall, at Meaux a justice hall, and a chapel at Rouen, of the thirteenth century, a period when the palaces were greatly enlarged, divided like a small monastery into two courts, and the canons' houses built on cellarage, as at Lisieux, Avranches, Beauvais, Chartres, &c. The chapter-house of Bayeux, of the fourteenth century, on the north-west of the cathedral, forms the west side of the palace; some buildings of the Evêché of Sens are of the same age, that of Noyon of the beginning of the sixteenth century. At Chichester the palace retains an Early English chapel and later gate; Durham Castle has a noble hall of the fourteenth century; at Ely there is a grand gallery of the fifteenth century; at Exeter there is an Early English chapel; at Hereford there are portions of a Norman hall; considerable remains are still to be seen at St. David's; Salisbury preserves a Per-

¹ Rudborne, in *Anglia Sacra*, i. p. 5.

pendicular hall and chapel; Wells an Early Decorated chapel, a thirteenth century hall, a tower and fortified walls; ruins only of Wolvesey Castle remain at Winchester, with the exception of a hall and chapel of the seventeenth century; the hall at Lincoln is in ruins. The English bishops had generally a considerable number of castles and fortified country mansions, as Farnham, Hartlebury, Kilpeck; as on the Continent there were those of Heichin, the château of the bishops of Tournay, Andernach, &c. At Trèves the cloister has on the east and north-east capitular buildings, and on the west the sepulchral chapel of the canons and the sacristy.

CAPITULAR CLOSES.

The cloister-close in cathedrals was surrounded by the houses of the canons. In the twelfth century the canons built private houses round the close.¹ It must be borne in mind that Winchester, Canterbury, Durham, Norwich, Rochester, Worcester, Chester, Gloucester, Peterborough, and Westminster, continued to be Benedictine abbeys, and Bristol, Oxford, and Carlisle² as Austin Canons' houses, until the reign of Henry VIII. In the former, out of deference to the bishop, the superior bore the name of prior, and not of abbot. At Ely the bishop occupied the abbot's seat. With the exception of St. David's, the Welsh, the Irish, and Scotch cathedrals, and collegiate churches, as Lichfield, Ripon, Manchester,³ Wimborne,⁴ Beverley, Linclyden, Perth, Southwell,⁵ York, and Wolverhampton, had no cloister. Maidstone⁶ preserves its collegiate arrangement. The capitular buildings included a chapter-house, gate-houses, cellarage, schools, a vicar's close, as at Hereford, of the fifteenth century, Exeter,

¹ Viollet le Duc, iii. 410; Lenoir, ii. 495; Schayes, iii. 133; Monasticon, vi. 39, 141.

² Billing's Carlisle, and Gent. Mag. vii. n. s., p. 257.

³ Jour. Arch. Ass. vi. 191.

⁴ Mayo's Wimborne, 1860.

⁵ Jour. Arch. Ass. viii.; Arch. Inst., Lincoln volume, 214.

⁶ J. Whichcord's Maidstone.

c. 1388, and Wells,¹ c. 1230, library, audit-hall, bursary, prison, and tribunal.

At Tébessa, in Africa, M. Renier has discovered an ancient monastery of clergy, comprising a cloister on the west, with an oblong court flanked by rooms to the north of the cloister; a basilica with an east apse, and of three aisles, fronted by a range of columns opening into an atrium, on the south of which was an oblong baptistery; a cruciform refectory with apses, on the south-west and east, to the north of the baptistery, and separate rooms for the clergy (presbyterium) enclosing the church on every side but the west.² The arrangement of the old cathedral of Strasburg with its surrounding cells was of the same type. Chlodegrand, bishop of Metz in the eighth century, was the first who arranged the cloister in the manner which, after the twelfth century, was universally adopted, when the houses were grouped round the cloister.

MONASTIC CLOISTER.

The common monastic arrangement was the following:— On the north were two doors into the church; on the east of the great cloister were the sacristy, chapter-house, and the calefactory, with the dormitory, approached by a separate staircase above them; on the west were the cellarage and store-rooms, and the guest-house; on the south, fronting, but thus removed as far as possible from the church, to secure it from noise and the smell of dinner, was the refectory, connected with the kitchen. Such is the description given in some old Latin verses preserved by Ducange; and the arrangement is found towards the close of the eighth century at St. Wandrell's, Fontenelle, Upper Normandy; and at Beauport, Côtés du Nord, at the commencement of the thirteenth century. Boyle and Netley present the anomaly of a wall and gate occupying one side of the great cloister. At

¹ Jour. Arch. Ass. xiii. 34.

² Lenoir, ii. 483.

Puy, on the east is the choir of St. Andrew for the services of the dead; on the north was the matrix, which contained a chapel, under the Salle des Etats du Velay.¹

CAROLS.

In the north alley at Beaulieu, Melrose, and Gloucester, the carols of the monks, recesses for copying books, still remain. In the foreign abbeys they were usually in the smaller cloisters. In Cistercian houses this alley was appropriated to moral collations or lectures. Peter de Blois says the west side was allotted to the novices, and the east walk to the prælections; the latter were selected from profane authors. Lanfranc mentions that the cloister was designed for conversation at certain hours of the day. The Benedictines used the cloister, and the Carthusians, Cistercians, Trappists, and Carmelites the garth, for interments. The cloister was under the control of the prior, sub-prior, and several other officers. It is observable that at Winchester, until a recent period comparatively, the scholars in summer time studied in the cloisters. In the centre of the garth, which was planted with trees and flowers, was generally a fountain, and sometimes a pulpit used in the festival of All Souls.

CHAPTER-HOUSE.²

It was so called, according to Papias, because the rubrics of the statutes of the order were daily read over to the monks in this room. In the ninth century the alley next the church was used as a chapter-house. In 966, Herleve, wife of Duke Robert of Normandy, built a separate chamber for the purpose at Fontenelle. Edward the Confessor built "a vaulted and round" chapter-house at Westminster.³ In the twelfth

¹ Builder, ix. p. 20.

² Fosbrooke, Brit. Mon. ch. xxvi. ; Ducange, ii. 150 ; Lenoir, ii. 320 ; De Caumont, Abec. 34.

³ Vit. S. Edw., Publ. Rec. Comm. i. 2309.

century one in the form of a parallelogram was built at Bocheville; a square or oblong is found at Buildwas, Tewkesbury, Castle Acre, Shrewsbury, Wenlock, Stoneleigh, Glastonbury, St. Mary's (York), Oxford, Bristol, Chester, Exeter, Gloucester, and Dunkeld. From the commencement of the thirteenth century a polygonal shape was adopted, and of this and the following century we find a decagon at Lincoln, Hereford, Old St. Paul's, Bridlington, and Lichfield; and an octagon at Westminster, Howden, Kenilworth, Cockersand, York, Sarum, Elgin, Pluscardine, Thornton, and Wells; and a round at Worcester. It is two-storeyed at Glasgow. The conventual or regular clergy had rectangular chapter-houses, the secular had polygonal buildings, with the exception of Exeter, which was founded by Benedictines, Worcester built by seculars, and Westminster a royal abbey. Pugin thought the Lady-chapel, Ely, was built as a chapter-house. The polygonal form was better adapted for synodical meetings convened by bishops, the rectangular to the judicial character of the building. In capitular and collegiate churches, the clergy at the end of Prime went in procession to the chapter-house to hear the order of services read over, the martyrology, lectures, obits, &c., but in the monastery discipline was administered, and public confession made.¹ In the thirteenth century it was sometimes divided into aisles; there are two at St. Pierre-sur-Dives, Dadeix, and Kirkstall; and three at Tintern, Netley, Fountains, Beaulieu, Jorevalle, and Buildwas. It was in this country probably a Cistercian, and certainly—as it is found at Fontenay at the close of the twelfth century—a French arrangement which was followed in Belgium.² At Wells and Westminster it is built above a crypt, as was the case in Old St. Paul's; it stands on the north side of the church at Wells. At Dunblane it occupies the east end of the north nave-aisle. It was provided with a stone bench along

¹ *Ecclesiologist*, xiii. 85.

² Schayes, iii. 134.

the walls, and with a seat for the abbot at the east end. Occasionally a chapel was adjoined, as at Batalha; and the apsidal termination found in the House of the Jacobins at Toulouse, Reading, Erfurt, Llanthony, Durham, Ripon, Haughmond, and Norwich may have served for a similar purpose. The chapter-house chapel at Tongres retains its stone altar.¹ As it was the place of judgment on refractory monks, cells² are sometimes found adjoining it, as at Durham and Norwich. It was regarded as inferior only to the church in its sacred character, and a light, therefore, not uncommonly burned perpetually in it. Bishops were interred in it at Durham, and other persons of distinction at Gloucester. It frequently had two large openings on either side of the west door, as at Combe, Haughmond, Bristol, and Beaulieu, to admit light, and to enable the priors and monks of dependent cells to take part in the proceedings on important occasions. It is approached through a vestibule at Chester, Bristol, St. Mary's (York), and Kirkstall; and by a passage at Wells, Southwell, York, and Lichfield; at Belvoir³ it stood in the centre of the cloister.

SLYPE.

The Slype was a narrow passage between the transept and the chapter-house, which occurs in the Benedictine houses of Winchester, Gloucester, Durham, Finchale, and St. Alban's, where it led to the monks' cemetery. Its place is supplied by the Sacristy in Cistercian houses. It occurs in the Clugniac convent of Bromholme, and in that of Austin Canons at Newstead.

DORMITORY.

The Dormitory⁴ invariably adjoined the church, as the

¹ Schayes, ii. 148.

² Proc. Ass. Soc. ii. 289.

³ Nichols's Leic. ii. 80.

⁴ Fosbrooke, Brit. Mon. ch. xxxvii., xlv.; Ducange, ii. 928; Lenoir, ii. 360; De Caumont, Abec. 38. Viollet le Duc, v. s. v. Dortoir.

monks had, on the mornings of certain festivals, to sing matins at an early hour. For this purpose the Cistercians constructed a staircase out of the south transept leading to the dortor, and it usually extends in their houses over the chapter-house. It appears in the same position at Beleigh (Præmonstratensian). The ordinary position was the east side of the cloister, as in fourteen abbeys of France mentioned by M. de Caumont; but it was built on the west at Durham, Chester, Worcester, Shrewsbury, Lacock, and St. Alban's, by Benedictines; at Fountains, Kirkstall, and Rievale, by Cistercians; at Hexham and Thornton,¹ by Austin Canons; at Leiston and Eastby (where it is of two alleys, and detached), by Præmonstratensians. At Thorouet and Senauques, it is over the east walk of the cloister. It occupied at Crowland the east side of a second court, in which the refectory was to the north, the granaries being on the south-west, and the guest-house on the south.

The dormitory stood over the south aisle at Wenlock and Wymondham. Twelve monks slept in the rood-loft at St. Alban's, as watchers. The beds were ranged along the walls under the windows: the abbot, by the Benedictine,² Clugniac, and Austin Canons' rule, slept in the centre of the room. The cellarer then only had a separate chamber; but in later times the abbot or prior possessed his lodge, and the dortor was subdivided into separate cells, with doors made three-parts of trellis-work, so that the chief official could exercise a supervision of the whole. This plan was advantageous for silence, retreat, and devotion; and it is found in 1370 at Noyon, and, a century earlier, in the Black Friars, at Gloucester,³ where the cells had stone partitions. At St. Marco Florence, the dormitory is a long corridor, running round four sides of a square, with little cells on either side. A lamp

¹ Proc. Ass. Soc. ii. 149; Arch. Jour. ii. 357.

² Reg. xxii.

³ Gent. Mag. 1860, p. 340.

burned all night in the dortor. At Tykford¹ there were five cells. The dormitory of the *conversi* remains at Wenlock (Clugniac).²

The chamberlain had charge of all the beds and furniture in a convent. The monks took their meridian,³ and changed their shoes before and after prayers in the dortor by day; in cold weather, when the spring in the cloister was frozen, they used hot water in the dormitory; an additional reason for building the calefactory at no great distance from it.

CELLARAGE.

Cellarage is frequently found under the dormitory, as at Westminster, Durham, and Sherborne, St. Mary's (York), Finchale and Shrewsbury (Benedictine), Bromholme (Clugniac), White Friars, Coventry, Thornton, and Bolton (Austin Canons), Kirkstall, Rievale, and Furness (Cistercian).

CALEFACTORY.

One portion of this substructure was the Calefactory, a chamber warmed with a stove or long heating-pipes, serving as a place to provide fire for the censers, and warmth to the monks in cold weather; the chapter occasionally met here. There were two at St. Gall, one for the brethren, and a second for the sick and novices.

REFECTORY.

The Refectory⁴ ordinarily occupied the south side of the cloister, for reasons already assigned. At Sherborne, an exceptional case, it is to the west. Of course, where the cloister was on the north of the church, the refectory was on the north, but still almost invariably fronting the church, with

¹ *Monasticon*, v. 206.

² *Potter's Mon. Rem.*

³ *Monast.* ii. 230.

⁴ Fosbrooke, *Brit. Mon. ch.* xxxv. ; Ducange, v. 650 ; Lenoir, ii. 241, 328, 340 ; De Caumont, *Abec.* 41, 84.

Præmonstratensians, Benedictines, Cistercians, Clugniacs, and Austin Canons. The other deviations from the rule are at St. Augustine's, Canterbury, where it was on the east; at Jorevalle (Cistercian) on the south-east, beyond the dormitory; and on the west in the Black Friars, Gloucester. In the House of the Bernardines at Paris, at Netley, Furness, and in the Marvel of Mont St. Michel, and apparently at La Luzerne, the refectory was below the dormitory. It was above a cellarage at Dunfermline, Battle, Reading, Beauport, Sherborne (Benedictine), Eastby and Leiston (Præmonstratensian), and Kirkstall (Cistercian). At Clairvaux, Savigny, and Bonport, at Tynemouth, Fountains, Vaux de Sernay, Beaulieu, and Rievalle, it stood north and south, at right angles to the cloister. The wall pulpits, which fronted the guest-table, remain at Chester, Eastby, Beaulieu, Shrewsbury, Vicars' Hall Chichester, of the fourteenth century, Villefranche d'Aveyron, and St. Martin des Champs, and were used by the reader of holy books during dinner. At Winchester College to this day the Gospel is read at election dinner. The pulpit of St. Laura, Mount Athos, is of wood. The refectory of Fountains, Netley, Eastby, Villers,¹ in Belgium, and St. Martin des Champs, has two aisles; those of St. Mary's (York), the Bernardines, at Paris, of the fourteenth century, and of Alcobaça, have three. Mural paintings enriched the refectory, as at Villers, Clugny, Fontenelle, Luxueil, St. Germain de Flaix, St. Michael, Antwerp, and St. Martin's, Dover. Leonardo da Vinci painted his "Last Supper" for the refectory of St. Dominic at Milan. Adjoining the refectory was the toregma, or dresser, for cups, plates, &c. In the ninth century the refectory was sometimes apsidal; while the early form of the Eastern refectory, and those of Parenzo, with three apses, and St. John Lateran, built by Pope Leo III., was an imitation of the Roman tri-

¹ Schayes, iii. 40.

clinium.¹ At St. Laura, Mount Athos, the refectory is in the shape of a Greek cross.

There were four kinds of refectory :—1. The summer. 2. The winter (as at Villers, and St. Bertin's St. Omer). 3. That of conversation ; and 4. The misericord, for eating flesh meat.² At Tynemouth, we find a common hall on the west, and the new hall on the south of the cloister.³

LAVATORY.

The Lavatory is found in the thirteenth century near the refectory of the Génovéfins at Paris and at Clairvaux, and in the south cloister walk at Westminster, Wells, Chester, Peterborough, and Gloucester ; at Durham it was a detached building in the garth, probably built over the spring, which formed the first simple lavatory. Near the lavatory is often found a long aumbry for the towels.

CELLARAGE.

The Cellarage usually formed the west side of the cloister, and sometimes joined the guest-house. A magnificent substructure of two aisles remains at Vincellottes, Fountains, and at Beaulieu : the cellars included granaries, beer, wine, and oil vats. On this side were the guest-houses at five French abbeys mentioned by M. de Caumont, and magazines at seven others, also described by the same distinguished author. They were usually vaulted and divided into aisles : a good specimen remains, but on the east side of the cloister extending southward, of the time of Edward the Confessor, at Westminster ; inferior, however, to the grand buildings of Vauclair and Eberbach. The same purpose was served by the large granges, buildings divided into three aisles, as at Ardennes, Maubisson,

¹ Lenoir, ii. 329.

² Fosbrooke, Brit. Mon. ch. xlv. xlviii. ; Ducange, s. v. ; Monasticon, v. 206.

³ Monast. iii. 311.

and St. Vigor, for the convenience of having one alley free for the passage of carts.

KITCHEN.

The Kitchen¹ was, of course, an indispensable adjunct of the refectory, and invariably adjoined it, although, as at Durham, it occasionally stood behind it; its ordinary position was on the side. There were two—one for the convent, and a second for the infirmary. Our statements refer to the former. That of Marmontier was shaped like a bottle; those of St. Florence Vendome, Saumur, Villers, and St. Pierre de Chartres (thirteenth century) were round; those of Pontlevoy, St. Stephen's Caen, Fontevrault, Durham, and Glastonbury, were octagonal; and those of St. Ouen at Rouen, St. Gall, and Fountains, square. The kitchener took charge of the butchery and fish-ponds; and the hebdomadarius presided over the kitchen, catering for a week, each monk taking his course in turn. The kitchen of Fontevrault had small apses in each face.

TREASURY.

The Treasury,² sometimes called also the Revestry, was generally near, or, as at Westminster, below the dormitory; sometimes near the choir, as at Canterbury; in the transept at Chichester; over a south choir chapel at Norwich; and there is frequently a deep recess in a crypt, to hide the sacred plate in time of danger, as at Canterbury. At Clermont, Limoges, and Narbonne, the treasury and sacristy occupy two of the choir chapels. At Trèves, it forms an eastern adjunct of the choir, like Becket's Crown at Canterbury.³

EXCHEQUER.

The Exchequer⁴ derived its name from the chequered cloth

¹ De Caumont, Abec. 44; Ducange, *s. v.* Coquina; Lenoir, iii. 348; Viollet le Duc, iv. 461.

² Lenoir, ii. 204-293.

³ Ann. Arch. xiii. 25.

⁴ Fosbrooke, Encycl. 241; Ducange, vi. 84.

divided into squares, for the convenience of casting up accounts. With the offices of the chamberlain and cellarer, it ordinarily stood in the great court, adjoining the cross round which the conventual market was held.

LIBRARY.

The library¹ at St. Gall was over the scriptorium and adjoined the Presbytery, and was generally placed towards the north to preserve the contents from insects. Those of Wells and the Grey Friars, London, were of considerable length. At Septuagesima an inventory was taken. It is next the slype at Finchale; south of the choir at Wimborne; over the chapter-house at Dunfermline, Eastby, and Lichfield; and in an upper room near the south transept at Westminster, and near the north transept at Hereford and Rouen.

SCRIPTORIUM.

The scriptorium² was usually in the cloister or adjoining the church, but in the foreign Cistercian houses in the second or inner cloister; the precentor had the charge and furnished materials to the librarii, who made new books, and the anti-quarii, who copied or repaired the old books.

ARCHIVE ROOM.

The archive or muniment-room³ was sometimes over the church-porch, as at Peterborough and Fontenelle; in the south-western tower at Clugny, where the north-western was the prison; in an isolated tower, as at Martin des Champs and Vaux des Sernay. It contained the matriculation lists, chartularies, terriers, and registers. The provost kept the key. It was occasionally built over the sacristy; it is near

¹ Lenoir, ii. 371; Fosbrooke, Brit. Mon. ch. xliii.

² Lenoir, ii. 374; Fosbrooke, Brit. Mon. ch. xliv

³ Lenoir, ii. 69, 375.

the south transept at Chichester, and is of large dimensions, adjoining the choir at Salisbury.

PARLOUR.

The parlour,¹ common or reception-room, where the monks gave directions to the servants, traded with merchants, or conversed with friends, adjoined the gate or the refectory; it was on the east of the cloister at Clairvaux, St. Mary's (York), Walsingham, Beaulieu; on the north at Clugny; on the south at Fountains and Citeaux; south-east at Shrewsbury; west at Durham; north-west at Newstead. The Cistercians had three parlours; (1) for visitors; (2) for conversation; (3) for confession.

ABBOT'S OR PRIOR'S LODGE.

The abbot's or prior's lodge is called the palace in the plan of St. Gall. Suger, in the twelfth century, and the prior of Canterbury before 1120, lived in a single lodge. In the ninth century it was a large building at Fontenelle; at Pontigny it contained four rooms; at St. Gall it consisted of a mansion, including a bed-room and solar, and servants' offices, kitchen, bath-room, and cellar. It often was provided with a chapel, as at Ely. It adjoined the church usually in Benedictine houses, was detached by Cistercians, and by the Austin Canons was connected on the west side of the cloister with the nave, generally on the south-west by a staircase, and adjoining the novices' hall, as at Haughmond, &c. It was on the south-east of the cloister at Durham, Winchester, Kirkstall, Leiston, and Newstead; on the south-west at Westminster, Crowland, Hulne, Peterborough, and Bridlington; on the east at Shrewsbury, on the north at Sherborne, on the north-west at Tyne-mouth, on the south at Finchale, and north of the north transept at Eastby and Castle Acre; on the north-east at

¹ Fosbrooke, *Brit. Mon.* ch. xli.; Ducange, iv. 142; Lenoir, ii. 327.

Wenlock, and of two storeys. The archdeacon's chapel remains at Bangor; the prior's chapel remains at Canterbury, and Ely; the abbot's chapel, c. 1110, at Gloucester; the abbot's hall at Peterborough; and that of the prior at Winchester. Portions of the deanery there are of the thirteenth century.

INFIRMARY.

The infirmary¹ was among the Cistercians a large hall for exercise, with separate cells like a dormitory, as at Ourscamp, near Noyon, founded 1130. At St. Gall it contained a chapel, dormitory, refectory, and consultation-room, standing to the north behind the church, and ranged round a cloister. In England it was on the east of a small cloister, and furnished with a hall and chapel at Peterborough, Canterbury, Westminster, and Gloucester; south-west of the nave at St. Alban's; detached on the south-west at Hulne and Shrewsbury; west of the dormitory at Durham and Worcester; south-east of the cloisters at Castle Acre and Peterborough; and on the east at Rievale, Binham, and Bridlington.

GUEST-HOUSE.²

The Guest-house was usually near the gate. One was built at Fontenelle at the close of the seventeenth century. It was always a detached building, and frequently formed a hall, of two alleys at Beaulieu and Fountains, with bed-rooms opening off it. At St. Gall, in the ninth century, it consisted of two large buildings, with every convenience and servants' rooms. At St. Alban's it was an enormous range of rooms, with stabling for three hundred horses. It was on the west side of the cloister at Fontenelle and St. Germain des Prés, at Winchester (where the kitchen remains), Newstead, Beaulieu,

¹ Lenoir, ii. 389; Fosbrooke, Brit. Mon. ch. xxxix.

² Fosbrooke, Brit. Mon. ch. xi.; Ducange, iii. 706; De Caumont, Abec. 43, 105; Lenoir, ii. 396, 400.

Eastby, and in the Norfolk Houses;¹ on the west of the great court at Durham, Finchale, and Eastby; on the north at Tynemouth and Bridlington; over the great gate at Thornton; south of the cloister at St. Alban's; south-east at St. Mary's, York; east of the chapter-house, Worcester; south of the refectory at Shrewsbury; detached southward in the great or outer close at Furness and Hulne; north-east of the cloister at Tintern; on the north, over cellarage, at St. Martin's, Dover; and parallel to the refectory at Glastonbury.² The Hospice, called *Salle des Gardes*, remains at Caen, and the *Salle des Chevaliers* at Jumiéges. There were also guest-houses for travelling religious, and the poor, and pilgrims.

TRIBUNAL AND PRISONS.³

The tribunal and prison usually adjoined the great gate, as at St. Stephen's, Caen; or occupied the chamber above it, as at St. Alban's, Tewkesbury, Westminster, Malling,⁴ Hexham, and other abbeys. The dungeon is under a tower at St. Gabriel Calvados; near the transept at Berne; on the south of the chapter-house at Durham; at Clugny it had neither stair, door, nor window; at St. Martin des Champs was subterranean; and at Hirschau barely permitted the prisoner to lie down. Dungeons remain at Rebais, St. Pierre-sur-Dives, and St. Benoit-sur-Loire.

GATE-HOUSE.

The gate-house was sometimes provided with a chapel in the upper storey, as at Norwich, Winchester, and Peterborough.

NOVICES' ROOMS.

The novices and choristers had a separate building and

¹ Harrod's Gleanings.

² Collinson's Somerset, ii. 263.

³ Fosbrooke, Brit. Mon. ch. xlv.; De Caumont, Abec. 115; Lenoir, ii. 430; Ducange, ii. 173, 752.

⁴ Mon. 118, 383.

inner school. Occasionally the novices' hall formed part of the great cloister, especially in Austin Canons' houses.

SCHOOLS AND OTHER BUILDINGS.

Glastonbury and St. Victor, and other houses, furnished seminaries or public schools, held in the outer school, usually divided by a screen or wall, to mark distinction of rank or attainments: besides these were the almonry, surgery, dispensary, herbary, industrial buildings and workshops, mills, stalls, and stables, barns and sheds for agricultural produce and implements.

FORTIFICATIONS.

Fortified walls and towers occur at Maubisson, St. Martin des Champs, Argenteuil, Marmoutier, and round the monasteries of Mount Athos and the East.¹ Fortified gates at St. John's Laon, St. Peter's Bourgeil, Tournus, and St. Martin d'Auchy; at Moissac, a double fortified wall divided the monastery from the town. Some churches were fortified like castles;² and towers of even parish churches were places of refuge.³ Those adjoining castles in Northumberland seldom formerly had a tower. Puy, Brionde, and the Abbaye aux Dames, at Caen, were fortified. Froyat and Menat retain provisions for defence; so do Sion and de Valère.⁴ Many church towers in Cumberland were fortified.⁵

Hulne exhibits all the features of a fortified position, and others had on the coast, as at Furness, watch-towers. Battle has a fortified gate.⁶ Similar gates remain at St. Alban's, Salisbury, Wells, Worcester, Winchester, Norwich, Lincoln, Canterbury, Peterborough, Rochester, etc. The bishop's palace at Kirkwall had three strong towers. Strong walls

¹ Lenoir, i. 33, 58.

² *Anglia Sacra*, i. 716, 1094.

³ Fosbrooke, *Enc. of Ant.* i. 108; Twysden; *X. Script.* 1091.

⁴ Blavignac, 206, 261.

⁵ *Journ. Arch. Inst.* 1859, p. 318.

⁶ Lenoir, i. 77; De Caumont, *Abécédaire*, 178.

still remain at St. Stephen's Caen, and St. Germain Auxerre, and forts defended the abbeys of Montpeyroux and Condat. In the thirteenth and fourteenth centuries nearly all the French abbeys and cathedrals, as at Alby, Beziers, and Narbonne, were fortified, owing to the continual wars.¹ At Cashel a castle forms the west end of the cathedral. St. Catherine's on Mount Sinai, Holy Cross, Bective, and Crossraguel were fortified. So are Oberwesel and Munster Mayfeld. The towers along the coast of Lucca are fortified.² Licence was given to crenellate the towers of Shaftesbury, Kilkenny, Langley Regis,³ and many other church gates and precincts.⁴

ALMONRY.

The almonry⁵ of Westminster stood on the west side; the sanctuary occupied the enclosure on the north side of the abbey. The almonry gate of St. Stephen's, Caen, is detached at some distance on the north side.

CHARNELS.

A charnel was a frequent adjunct to an abbey, with a chapel over the carnary. Charnels occurred on the borders of the Rhine, in Alsace, and at Steinen, Hereford, Hythe, Worcester, Norwich, St. Peter's-in-the-East, Oxford, Ripon, and Lynn.⁶

In conclusion, the old distich informs us that the Franciscan loved the town, the Jesuit (the worst of architects) the great city, the Cistercian the valley, and the Benedictine the mountain. In England, the Benedictine⁷ was the citizen, the chronicler, and most learned of monks, and his dress was

¹ Viollet le Duc, i. 227, 262 ; ii. 376 ; Lenoir, ii. 491.

² Webb, *Cont. Eccles.* 62, 75, 80, 398.

³ *Gent. Mag.* i. N. s. pp. 467, 469, 473.

⁴ *Ibid.*

⁵ Fosbrooke, *Brit. Mon. ch.* xlii.

⁶ *Gent. Mag.* N. s. vii. 156 ; Mérimée, *L'Ouest de la France*, 167.

⁷ *Ann. Arch.* xv. 54.

adopted by University students ; the Austin Canons, with their long-drawn aisles, were proverbial for their love of preaching, and Austin Friars for logic—the term, “doing Austins,” *i.e.*, disputing with these canons, was long a proverbial exercise at Oxford ; the Cistercian, with his secluded convent, the educator of the poor, an eminent friend of the labourer, a class which he employed in large numbers as *conversi*, was a recluse devoted to industrial pursuits in works and farming ; the Clugniac combined the fine arts, reading, and study, with bodily labour and agriculture ; while the cells of the Carthusian at Mount Grace witness to the ascetic habits of a gloomy brotherhood ; the Dominican was the preacher, eager for the development of intelligence, the champion of orthodoxy, and the devotee of philosophy ; the Franciscan Minor, a name betokening all the brothers were equal by their vow of poverty, was the preacher of equality. It was a fatal error at the Reformation not to have converted their beautiful and stately houses to charitable uses, study, and prayer ; but we may still glean from them all that they held of¹ good and beneficial to humanity, agriculture, and art, and go forward ourselves with a firmer foot by retaining the lesson in our hearts ; and, however widely our opinions in religion may differ from many of the tenets of those who built them, we shall do well to remember that in their sacred enclosures lie buried the enmities of many generations.

¹ L'Art et les Moines, Ann. Arch. vi. 121.



NOTES.

ORIENTATION (p. 3, 61).

THE 4th Council of Milan, 1573, speaks of orientation as *antiqui moris probatæque traditionis*. St. Charles Borromeo requires the chancel to face the equinoctial East, and if there be any deflection it should be to the south. (*Instr. Fabr. Eccl. lib. i. c. x.*) Staveley gives no hint of deflection, but refers to *Apost. Const. lib. ii. c. 57*. The position of the foundation-stone probably determined the orientation. *Primum lapidem Angularem Orientalem contra boream posuit Abbas.* (*Gale, i. 118.*) Riddle, p. 632, gives a long catena of patristic authorities for the fact that the primitive Christians turned to the East in prayer. Pope Vigilius, A.D. 538, directed the priest at the altar to face the East. For instances of the priest turning to the West, see *Jewell, i. 312*; *Bradford, ii. 311*; *Whitaker, 591*. It is to be remembered that our Saviour is called "Oriens." (*St. Luke, i. 78.*)

BASILICA (p. 14, 56.)

In basilicam magni Basilei Domini Salvatoris deferentes corpus summi sacerdotis (*Ang. Sac. ii. 119*; *Matt. Par., 1029*; *B. M. de Waverleiâ, 1280*; *Gale, ii. 234, basilica cathedralis Cicestrensis, 1199*; *ib. 166*). *Rex Ethelbertus solium regni in pontificalem cathedram, aulam regiam, Augustino dedicante, in regificam Christi vertit ecclesiam* (*Ang. Sac. ii. 62*; and *Wulfred's Canons, 816, 10*); *Gilbert, bishop of Rochester, A.D. 1214, was Sepultus a parte boreali prædictæ basilicæ* (*A. S. i. 347*; again *1264*; *ib. p. 351*).

ROCK-BUILT CHURCHES (p. 23).

One of the most interesting of these remarkable churches is that of Montmajeur near Arles, consisting of an oblong space with a circular roof; a church of two alleys, one terminating in an apse, and the other closed by an altar; and four rooms; all, probably, of the sixth century, but enlarged five hundred years later. Adjoining it is the mortuary chapel of the Holy Cross, a square with four semi-circular apses. (*Building News, 1861, pp. 209, 210.*) Stone chairs for teachers, and bench-tables for catechumens, occur in this church, as in the crypts at Rome.

SWITZERLAND (p. 40).

The collegiate church of Neuchatel is a basilica of three alleys, terminating in apses, with a north-east tower attached to the side of the north aisle. The abbey

of Payerne is cruciform, with five apsidal chapels on the east of the transept, the central forming the choir, and a west porch and tower of St. Michael. The unequal breadth of the nave, M. Blavignac attributes to a symbolical design to represent a ship beaten by the waves. St. Philibert Tournus is cruciform; the choir stands over a crypt, and has a processional path and chapels. There is a large narthex of two stages and of three alleys before the church, which has a central tower. The sides of the narthex end in belfries. The conventual church of St. Sulpice was cruciform, with a central tower and three eastern apses. Romain Motier is cruciform, with a square east end, aisles to the nave and choir, a stunted transept, and a very fine narthex of three alleys and western tower. The cathedral of Geneva is cruciform, with five eastern chapels, the central being apsidal and forming the choir. On the south of the nave is a Lady-chapel, with a trigonal apse. (Blavignac, *Hist. de l'Arch.*) *Note.*—His architectural dates are disputed in *Gent. Mag.* i. n.s. 13, 34, 42. Romain Motier, and Payerne, when built, were in the duchy of Lesser Burgundy and Zurich, and St. Gall in that of Swabia. (*Ib.* Jan. 1861, 87.)

WOODEN CHURCHES (p. 57).

Egelricus, 1042-56, dirutâ veteri ecclesiâ Cuncacestrensi (Chester) quæ de ligno constructa fuerit, novum ex lapide ædificavit. (A. S. i. 702.) See, for a view of the ancient church of Glastonbury, Staveley, p. 41; Spelman, *Conc.* i. 11.

“Ye had wooden churches, and wooden chalices, and golden priests.” (Polychron. *Ant. Brit.* c. xviii. p. 47; comp. W. Malm., de *Gest. Pont.* lib. iv. p. 280.)

Stone Churches. (See Stubbs, *Act. Pont. Ebor.* p. 1694; Bede, *Ecc. Hist.* iii. 4, 25; W. Malm., de *Gest. Pont. Anglic.* lib. iii.; and Ripon; Gale, iii. 60; and Hexham, *ib.* 62.) *Lata ecclesiæ, ab S. Aldelmo constructæ, fabrica celebris et illibata, nostro quoque perstitit ævo.* (W. Malmesb. ap. Gale, iii. 349.) A church of St. Michael stood in the churchyard. Sometimes there was a group of churches; Ralph Flambard fregit primitivam ecclesiam novemque alias quæ in cimiterio steterunt. (*Cart. Twyneham. Tiberius, D. vi.*)

BURIALS IN CHURCHES (p. 67).

For burials in church, see Staveley, p. 260; Durandus says the places for sepulture were the cemetery, apses, exedrae, cloisters, and porch. (*i. v.* § 12.)

The chapter-house was used for burials (1219, at Melrose; Gale, i. 197, and Winchester). St. Augustine and his successors, including Damian, were buried in the north porch of St. Augustine's (*Mon. Anglic.* i. 82).

Kynewaldus rex in ecc. Wynt. sepelitur sub summo altari. (c. 672, A. S. i. 191.)

Garinus vigesimus abbas Cen. S. Albani constituit ut corpora monachorum defunctorum, quæ antea cunctis temporibus sub solius terræ cespite solebant sepeliri, omnibus temporibus sequentibus in lapideis sepulchris reconderentur. (*Matt. Par.* p. 1040). No bishop was buried in Durham cathedral until 1310. (A. S. i. 754.)

MONKS AND REGULAR CLERGY (p. 71).

The Benedictine rule became general in England after the reign of Edgar. At the beginning of the tenth century Odo established the Clugniac rule; towards the close of the eleventh century Stephen Harding formed the Cistercian

rule at Cîteaux, and about the same time Bruno of Cologne established the Carthusian rule at the Chartreux. The canons regular included Augustine Canons, Hospitallers, Templars, Gilbertines, Præmonstratensians, Maturines or Trinitarians; and there were canons secular in cathedrals and collegiate churches, who followed the decree of Pope Nicholas II., 1059.

BENEDICTINES (p. 71).

Dress of a Benedictine monk :—Interula, a short under-tunic, Caligæ, boots, Cucullus, a cowl, Calcei, boots.—Apud Glastoniam unusquisque fratrum habet duos cucullos, duos froccos, duo stamina, duo femoralia, quatuor caligas et pelliceam, diurnales sotulares et nocturnales, duo coopertoria ad lectum et pedules decem. (Gale, iii. 334.)

Benedictines and canons were allowed to use only black copes, with only black or white facings made of the skins of lambs, cats, or foxes, and were forbidden to use caps. (H. Walters' Canons, 1200, c. 14.)

Coopertoria de albo vel nigro panno vel de russeto cum pellibus agninis albis vel nigris, vel pellibus mucileginis vel lupinis; cappæ nigræ. (Monast. i. xlviiii.) A° 948. Turketulus abbas monachis habitum uniformem indixit, sc. chlamydem nigram, vestesque talares, omnesque nigri coloris. (Gale, ii. p. 40.)—*Extracts from the Benedictine Rule* :—Cum de lectulo surrexerit frater primum sibi signum crucis imprimat per S. Trinitatis invocationem . . . tunc provideat sibi corpoream naturæ necessitatem, si ipsa hora indiguerit, et sic ad oratorium festinando psallat psalmum.

IN ORATORIO.—Donec pueri introeant ecclesiam unum continuatim pulsetur tintinnabulum. Sonetur secundum signum, residentibus cunctis in sedibus suis ordinatim, atque canentibus xv psalmos graduum . . . iterum pulsatis reliquis signis incipiant Nocturnam.

Sequantur Diei Laudes . . . Eundem est ad Matutinales Laudes de omnibus Sanctis, decantando antiphonam ad venerationem sancti, cui porticus, ad quam itur, dedicata est. Pulsato signo congregentur ad Primam (*Id.*) . . . Subsequatur Litania, quam universi, more solito, prostrati humiliter, nullo excepto, signo pulsato compleant. Finitis precibus vacent fratres lectioni usque ad horam secundam : tunc facto signo eant et se diurnalibus induant calceamentis . . . facies suas lavet schola universa cum magistro et abbate.

Infantibus ad ecclesiam intrantibus, ædituus primum sonet signum ; . . . dispositi singuli in locis suis, campanâ pulsata, incipiant horam Tertiam . . . deinde Missam Matutinalem celebrent. Hoc expleto, facto signo à priore, convenientes ad Capitulum, ipso præcedente, versa facie ad orientem salutent crucem, et cæteris undique fratribus se vultu inclinato humilient. Surgentes omnes dicant versum, etc. Iterum residentibus legatur regula, vel si dies festus fuerit evangelium ipsius diei . . . post hoc quicumque se reum alicujus culpæ agnoscit veniam humiliter postulans, petat indulgentiam . . . Surgentes à capitulo . . . cum decantatione canonici cursus et psalterii operentur quod eis injungitur usque dum audiant signum ad induendum . . . induti introeant chorum et pulsatis signis, celebrent Sextam ; finitâ Sextâ, sequitur Litania . . . finitâ Missâ . . . dato signo Nonam agant . . . peractâ Nonâ pergant ad Mensam. Surgentes à mensâ vacent lectioni aut psalmis, aut si aliquid fuerit agendum, pulsetur tabula et cum benedictione quod agendum est incipiatur. Temperius agatur Vespera, cujus signa dum sonant, fratres post orationem in Choro, juniores quidem spiritualis lectionis studio singuli seriò occupati, seniores verò orationibus

intenti, cum Domini gratiâ nusquam vagantes sedeant. Quibus peractis eant fratres ad exuendos diurnales calceos, induentes nocturnales; si Sabbatum fuerit singuli pedes suos lavent; lavent etiam calceos; post hæc, tintinnabulo à Priore percusso, accedant ad haurienda pocula. Inde pulsatâ tabulâ eant ad mandatum, quo peracto, facto signo in ecclesiam initiatur collatio rursumque dato tintinnabuli signo refectorium introeant. Ex hinc similiter cum signo collationem adeant, quæ legatur et sic accedant ad Completorium. Quibus peractis conspergantur à sacerdote hebdomadario benedictâ aquâ, et sic pergant ad requiem suam; si quis vero his diutius incumbere voluerit, agat hæc, sed audito signo æditui, quo residues ad egressiendum vocat, nil moretur. (Monasticon Anglic. I. xxix.-xxxiii.)

Trebitch Benedictine Abbey Church, in Mahren, includes a nave with aisles, a western narthex with a gallery above it, on a level with the triforium, and open to the church; a choir with a trigonal apse; and apse. The choir is shut off from its aisles. There is a north-west porch. (Ecclesiologist, n. s. c. cvi. p. 9.) In the cathedral of Gurk, in Carinthia, which is parallel triapsidal, with a transept at the extreme east end, there is a similar vaulted gallery above the narthex-porch, between the western towers, an arrangement which also occurs in the Lieb Frauen Kirche at Weiner Neustadt. (*Ibid.*)

CISTERCIANS (p. 72, 114).

The Cistercians, White or Grey monks, wore a white dress, with a white scapular. Their ritual or ordinal is in Harl. MS. 2937, p. 72, 114.

Cum apud Monachos ordinis Cisterciensis, more aliorum cœnobiorum, non sunt inventæ auri argenteve possessiones, totam unius anni lanam dare compulsi sunt. (Gale ii. 164.)

Cistercians in 1239, to avoid scorn by the friars, established schools in the universities. (Matt. Par. 1249. p. 665.)

The following extracts from their rule are printed for the first time:—

Dist. 2^{da}. Cœnobia nostra nunquam construantur nisi in locis ab omni conversatione et cohabitatione hominum separatis. Omnes ecclesiæ nostræ conventuales in honore B. M. Virginis fundentur et consecrentur. (Harl. MS. 3708, f. 18.) In monasteriis, in ecclesiis, aut in ceteris locis nostris superflue omnes novitates et notabiles curiositates, in quibuscumque edificiis, turribus, pavimentis, vitreis, tabulis, sculpturis, picturis, figuris, præter imaginem Salvatoris, vasis, crucibus, campanis, luminaribus, ornamentis quæ dedecerint ordinis honestatem a prioribus abbatibus et visitatoribus diligenter evitentur. (*Ib.*)

Ad novam abbatiam minus quam xii. monachi, cum abbate xiii., non intrantur. (*Ib.* cap. i.)

Altaria pannis sericis et olosericis adornare, altaria ac lumine lampadis aut candelæ liceat honorare.

In benedictionibus et quoties abbates induti albis utuntur baculo pastorali, ipsis abbatibus liceat cappis uti . . . Sacerdotibus casulis olosericis, Ministris quoque dalmaticis et tunicis uti liceat. Calicibus verò non nisi de argento, hostiis etiam non nisi de puro frumento. In precipuis festivitibus cum altari ad missas reliquiæ imponantur et quibus Sermo fit in capituli, ij. cerei cum eisdem reliquiis apponantur prout luminaria consueta, et prout lampadem, que ardens in oratorio jugiter omni occasione postposita habeatur. Ad majora quoque altaria licitum in elevatione Eucharistiæ accendere cereos aut cortinos (cap. ii.). Majori et minori campana hore et alia officia divina diversis modis ac temporibus nuncientur. Libri juris in nostris armariis conventualibus minime habeantur. In sanctis nemo

sepeliatur. Stabula equorum et quæcunque domus alie non fiant ad habitandum extra abbataiam adhibitum. Omnes portæ abbatiarum sint extra terminos (cap. iii). Mediocritas semper servetur in cantu nostro ut et gravitatem redoleat et devocio excitetur. (Dist. v. cap. i. ; Stat. Ord. 1280, Harl. MS. 3708.)

Monachi et conversi in conventu non bis in die comedant præter mixtum (Dist. xiii. c. i. p. 77.) See also *Gesta Reg. Angl.* lib. iv. § 334-337.

CLUGNIACS (p. 73, 115.)

Clugniacs wore a black frock or cassock, a white woollen tunic, and black scapulary.

The Sempringham order was founded by Gilbert, 1131. (Gale, ii. 486.)

In Monasterio officium clericorum in missis et Horis teneant. Organum et decentem fausetum et pipeth omnino in divino officio omnibus nostris prohibemus . . . Secundùm arbitrium prioris domûs et cantoris æqualiter ordinentur fratres in utroque choro sine murmure. In claustro, in choro, in capitulo, in auditorio, in refectorio, in dormitorio, silentium. Canonici hoc modo vestiantur. Tunicas tres habeant et unam pelliceam de adultis agnis, et pallium album antè, ad latitudinem quatuor digitorum consutum, et pellis villosas ad cooperiendum vel induendum, et caputium agnibus foratum, et duo paria caligarum et pedulum et sotulares rubei coloris diurnos et nocturnales. Capis lineis utantur omnes canonici professi in divinis utuntur officiis. Et in claustro et in refectorio et omni tempore lectionis utentur palliis. In tempore laboris scapularia habeant alba ; lectisternia sicut monachi Cisterciensis ordinis. Omnes ecclesiæ nostræ in memoriâ S. Mariæ dedicentur. Regula S. Augustini et B. Benedicti uno modo teneantur. Sculpturæ vel picturæ superflue in ecclesiis nostris ne fiant Cruces tamen pictas quæ sunt ligneæ habemus. In Refectorio victualia utrisque à monialibus et sororibus ministrentur, per fenestras versatiles. (Monast. Anglic. vii.)

AUSTIN CANONS (p. 74.)

The Austin Canons' (the Black Canons) habit consisted of a long black cassock with a rochet above it, and a black cloak and hood over all ; they wore beards and caps. The following extracts from their statutes are printed for the first time. The rule of St. Augustine (Epist. cix.) was first imposed on these canons in 1139 by Pope Innocent II.

Quòd omnes Canonici omnibus horis canonicis interesse tenentur, post completorium dictum a conventu, acceptâ aquâ benedictâ ab eo qui dare solet, immediate ad dormitorium simul regulariter transeant, ubi silentium teneant. In dormitorio in cellulis distinctis singuli in singulis et separatis lectis cubent et jaceant : et quælibet cellula, dum in ea aliquis canonicorum fuerit, toto die quo inibi invaserit, tam de die quam de nocte, ab anteriori parte sit aperta, ut introspicere volentes videre possint quod intus agatur. In refectorio consuetam lectionem habeant, cui attentas aures accommodent ac silentium teneant. Matutinas et alias horas canonicas in choro simul omnes canonici distincte et sonora voce alternatim omni devocione teneantur (habere), missam quoque cantent ; uno celebrante ceteri omnes in choro intersint orationibus aut contemplacionibus intendentur. Omnes de eodem monasterio habitu unius coloris et ejusdem forme utantur, et tonsuram gerant uniforme . . . utantur vestibibus honestis albi, nigri, seu quasi nigri coloris. (Stat. Ord. 1519 ; Cotton MS., Vesp. F. ix. f. 22, 31.)

The Præmonstratensians' (White Canons) dress was the same, except that their cassock was white.

FRIARS (p. 76).

PRÆDICATORES, Black Friars or Dominicans, c. 1217, first came into England (Gale, ii. 557.) The Franciscans (Minorites, Grey Friars), in 1216. The Carmelites, White Friars, in 1229.

GALILEE (p. 80).

GALILEE.—Aliud opus ad occidentalem Hugo episcopus Dunelm. (post ann. MCLIV.) inchoavit in quo muliebris licitè fieret introitus, ut qui non habebant ad secretiora sanctorum locorum accessum, aliquod haberent ex eorum contemplatione solatium. (A. S. i. 722.)

Construxit novam Galilæam ante ann. 1215. (A. S. i. 634.)

Campanas è Galilæa campanili collocavit in magno ecclesiæ Dunelm. campanili ex quibus fecit The Chime ad valentiam £40. (post ann. MDXXX. A.S. i. 783.)

NAMES OF FASTS AND FESTIVALS.

Quadragesima, Lent.

Quatuor Temporum Jejunia, Ember days.

Rogationes, Litanies on the Monday, Tuesday, and Wednesday before Ascension-day.

Stationes, Wednesdays and Fridays.

Caput Jejunii, Dies Cinerum, Ash-Wednesday, so called from the following custom. Benedicat sacerdos cineres, stolam tantum habens, et sparsâ desuper aquâ benedictâ, mittat cineres super capita fratrum dicendo, "Memento quia cinis es et in cinerem reverteris." (Wilkins, i. 332.)

Sundays in Lent taking their name from the Introits. I. Invocavit (Ps. xci. 15). II. Reminiscere (Ps. xxv. 6). III. Oculi (Ps. xxv. 15). IV. Lætare (Is. liv. 1). V. Judica (Is. xliii. 1), Dominica Passionis. VI. Sunday before Easter, Dominica in Palmis, from the custom of carrying palm-branches on this day. The garth at Wells is still called the Palm Court.

Holy Week. Major Hebdomas.—Thursday, Cœna Domini, Dies Mandati; Good Friday, Parasceve; Easter Eve, Sabbatum Magnum.

Easter Day, Pascha; Sundays after Easter, I. Dominica in Albis, so called because those baptized on Easter-day laid aside their white robes; Paschæ Clausum, the close of Easter; Quasimodo, from the Epistle, 1 Peter ii. 2. From the Introits. II. Misericordias Domini (Ps. xxxiii. 5). III. Jubilate (Ps. lxvi. 2). IV. Cantate (Ps. xcvi. 1). V. Rogati (Is. xlvi. 20); Exaudi (Ps. xxvii. 7), ad vocem jucunditatis.

Whitsun Day, Pentecostes, Quinquagesima Paschalis.

GLORIA LAUS (p. 81).

IV^a feria Capitis jejunii nonâ decantatâ Abbas benedicat cineres, et imponat capitibus singulorum . . . tunc vadant quò ire habent canentes antiphonas, venientes ad ecclesiam quò eant iterùm agant orationem, et ibi incipientes Litaniam revertantes ad Matrem Ecclesiam. (Mon. Anglic. i. xxxv.) Dominicâ die Palmarum processio, quæ solet in claustris agi interim dum matutinalis missa canitur, agatur a sacerdote tantùm conspersionem et benedictionem agente.

Locus super introitum portarum honestè debet esse paratus cortinis et dorsalibus, taliter ordinata statione canant pueri de loco apto "Gloria laus." (Wilkins, i. 334.)

Finitâ Matutinali Missâ agatur Major Processio ad illam ecclesiam ubi palmæ sunt. Sequatur benedictio palmarum et thus cremetur, dehinc, pueris inchoantibus antiphonas, distribuuntur ipsæ palmæ, et sic egrediantur, venientes ante ecclesiam subsistant, donec pueri qui præcesserunt decantent "Gloria laus;" responsoriis finitis incipiente Cantore responsorium, aperientur portæ, ingressi, finito responsorio, teneant palmas in manibus usque dum Offertorium canetur, et eas post oblationem offerant Sacerdoti. (Mon. Angl. i. xxxvi.) The minstrels' gallery remains over the west screen at Exeter, and above the west porch at Winchester.

BELLS (p. 84).

The period of the introduction of bells in the West in place of runners, trumpets, or rattles of wood or metal, has been referred to the reign of Constantine in the fourth century (Baronius, Ann. 58, No. 104; Jerome Maggi, de Tintinnab. c. 2; Bernardin. de Sacra Concione, lib. i. c. 7). Pope Sabinian, the successor of Gregory the Great, has again been regarded as the originator of the employment of bells. [Polydore Vergil, de Inv. Rer. l. vi. c. 12; Onuphrius, Epit. Rom. Pont.; Genebrand, Chron. A° 604, lib. iii.] The common opinion, however, refers their use in churches to Paulinus bishop of Nola, who died in 431 [Rocca, Comm. de Camp. c. xxxiii. xxxix.]; but a fatal objection to this view lies in the fact that the bishop never alludes to the subject in any one of his many works, or in his Life.

These, however, are comparatively modern authorities, and it is more satisfactory to trace the earliest mention of bells extant. A monk of St. Gall in the eighth century [De Ecclesiasticâ Curâ Caroli Magni, lib. i. c. xxxi.] mentions that a workman cast a bell for Charlemagne, which greatly gratified the king. Bede in his History [lib. iv. c. 23] speaking of the death of the Abbess Hilda, at the close of the seventh century, gives a legend in which it is said that Begu, a nun of Hackness, near Scarborough, heard the sound of the prayer-bell in the dormitory at midnight, and recognised it as a supernatural warning that her Superior was dead. St. Ouen, archbishop of Rouen in 640, in his Life of St. Eloy (lib. ii. c. xx.), says that a priest in vain endeavoured to toll the bell of a church laid under interdict. Such are the evidences furnished in the seventh and eighth centuries; but one still more ancient remains, by inference from the fact that we know of no other "signum" (an instrument for calling the faithful together) than the bell which was moved by a rope. St. Gregory of Tours, in the sixth century, in his account of St. Martin [lib. ii. c. 45, and lib. i. c. 28], twice speaks of the signum moved by a rope ringing for divine service.

In Wulfred's Canons, c. 10, A.D. 816, we read *pulsato signo, omnis famulorum Dei cœtus ad basilicam conveniat.*

Bells were common in France in the seventh and eighth centuries, and became universal in that country and Germany in the reign of Charlemagne. (Flodoard, Hist. Rhemens. ii. 12; Vincentii Spec. Hist. xxiii. 9, 10; De Gestis Caroli M. i. 31; in Canisii Thesaur. Mon.) For a drawing of a bell of the tenth century, see Archæol. xxiv. pl. 32.

In 968 Pope John XIII. gave a bell named John to the Lateran Church (Baronii Annal. p. 871), which was the first bell baptized.

The Greek Church did not use bells until the ninth century; the first were the gift of Ursus Patriciacus, Doge of Venice in 865, to the Emperor Michael, who placed them in a tower adjoining S^{ta}. Sophia (Baronius, s. a. 865, No. 101; Goar, Eucholog. p. 560, col. 2, n.) Godfrey de Bouillon first set up bells in Jerusalem

c. 1099. (Albert. Hist. of Jerusalem, l. vi. c. 40.) The ancient belfries in Greece and in Asia Minor, in the Archipelago and Palestine, were built by the Latins, as at Mistra, Chalcis, and in the Holy Sepulchre, Jerusalem. After the capture of Constantinople by Mahomet II. in 1452, the use of bells was forbidden to the Christians, partly from political reasons, to prevent the means of summoning an assembly likely to be dangerous, but still more owing to the intense indolence of the Turks, who could not endure a loud sound. (Allatius, de Rec. Græc. Temp. Ep. I. No. 3; Goar, in Euchol. p. 60, n. 4).

CAMPANÆ.—IV. campanas novas, A.D. 1343, in campanile novo posuit. (A.S. i. 375.) A.D. 1220, magnæ campanæ fusæ sunt sub W. de Bradowe Sacristâ et à Willelmo Episcopo consecratæ in honore S. Salvatoris et Ejus genitricis, et Hauteclere in honore S. Johannis evangelistæ cum pari suo. (Ann. Wigorn. A.S. i. 485.) Ivimus contra ad suspiciendum novum abbatem solempniter, post exitum de capitulo, usque ad portam cimiterii, sonantibus campanis in choro et extra intra portam nudipes susceptus est, Priore et sacristâ hinc et indè ducentibus eum. (Chron. Brak. p. 18.) II. magnas campanas in turri australi pendentes fecit, 1366-86 (A.S. i. 570); duas magnas campanas in clocario, viz., Jesu et Dunstan, 1338-1370, construi fecit (A.S. i. 143.) A.D. 975, fecit ipse fieri ii. magnas campanas quas Bartholomæum et Bettelium cognominavit et ii. medias quas Turketulum et Tatwinum vocavit et ii. minores quas Pegam et Begam appellavit. (Gale, i. 53.) Abbas Johannes quinque solennes campanas, campanili magno in occidentali Ecclesiæ Croyl. plagâ dedit, quæ ad sanctorum nomina Guthlaci, Bartholomæi, Michaelis, Mariæ et Trinitatis intitulantur, 1464. (Gale i. 540.)

Bells were silenced under interdict (Matt. Par. s. a. 1135, p. 105); rung at the coming of a bishop, ut si ad eccles. Linc. venire contigerit contra te episcopum ecclesiæ campanas pulsare faciant (Matt. Par. 1135, p. 603); and on the anniversaries of Abbots (Chron. Brak. 16); and in processions. (Durandus, i. iv. 14; iv. vi. § 19.)

ANGELUS.—The ringing of the angelus was instituted by Pope Urban II. in 1095; and reinforced by Pope Gregory IX. in 1233, at the time of the Crusades, that the faithful might pray for the success of the Christians. Abbas Willelmus dedit campanam, quotidie vice triplicatâ pulsari. (Matt. Par. p. 1056.)

CAMPANARIUM (little bells).—IV. campanaria cum campanis incendium devoravit. (A. S. i. 526.)

CAMPANULA.—A.D. 1329, campanulam in manu tenens episcopum nominatim excommunicavit. (A. S. i. 369.)

CAMPANILIA.—I. campaniliam argenteam. (A. S. i. 673.) Manipuli de rubeo veluto cum minimis campanis et glandibus argenteis. (Cen. Burg. Hist. 169.)

CIMBALUM.—(Matt. Par. 1044.) Cantata nona exeant prior ad percutiendum cymbalum hebdomada coquinæ et cæteri qui servituri sunt ad injuncta sibi officia. (Wilkins, i. 329.)

CLASSICUM.—Pulsato solemnî classico deportatur corpus in ecclesiam. (Matt. Par. 1064.) Pulsetur classicum, ad canonem supra formas prosternantur. (Wilkins, i. 331.) Passing bells were rung at the agony. (Mon. Anglic. i. xliv.) For the ringing of bells, see Durandus i. ch. iv., and Lanfranc's Constitutions. Cecidit flabellum de turri Sci. Swithuni quando classicum vespertinum pulsabatur. A.D. 1248. (A. S. i. 309.) Excommunicatus est ab abbate et toto conventu ad stationem in processione solemnî, candelis accensis, pulsato classico, stolis super feretrum et crucem et omnium colla fratrum appositis. (Matt. Par. 1071.)

The great bell of a church which was rung for service, or as a passing-bell, "the fare-forth," or for a funeral. (Matt. Par. 1064-1070.)

Tocsin, the alarm-bell, Fr. toquer, to strike, and sin (signum), a bell.

Curfew lasted in England from 1068-1100. (Brande, Pop. Antiq. ii. 136; Henry, iii. 567.) It was used in France in the fourteenth century. Bells were used in excommunication (Walter's Canons, c. 17); and the Sancte bell at the elevation of the host when the Tersanctus was sung (Peckham, Const. 1281, c. i.). It was introduced by William of Paris, and confirmed by Gregory XIII.; but according to Mosheim, Cent. xii. p. 11, c. iv. § 2, by Cardinal Guido, 1200, and confirmed by Gregory IX. in 1230.

SIGNUM.—Wibert, Prior Cantuar. 1153-67 signum magnum in clocario posuit quod xxxii. homines ad sonandum trahunt (A. S. i. 38). V. signa permaxima quorum primum x. secundum x. tertium xi. quartum viii. quintum vero xxiv. homines ad sonandum trahunt, Prior Conradus Cantuar. ecclesiæ dedit 1114-28. (A.S. i. 137). Pulsato signo omnis cœtus ad basilicam conveniat. (Wulfred's Canons, 816, c. 10; Canons, 900, c. 45.)

NOLA.—Conradus Prior dedit cappam, inferius et per circuitum cxi. nolas argenteas sed deauratas habens. (A.S. i. 137.)

SCHILLA.—Schillas duo ex melioribus Conradus Prior dedit (A. S. i. 137); pulsetur à secretario signum minimum quam Skillam vocant. (Wilkins, i. 329.)

TINTINNABULA.—IV. dulcisona in turri supra chorum tintinnabula. (Gale, i. 496.)

P. Sabinianus first directed the canonical hours to be marked by the sound of the bells. The Greeks received them from Venice 874, as a present from the Emperor Basil. (Sabellicus, Enned. ix. lib. i.) Durandus (lib. i. c. 4) says the squilla was rung in the refectory, the cymbal in the cloister, the nola in the choir, the nolula in the clock, the campana in the belfry, the signum in the tower. Beleth (Div. Off. c. 86) uses tintinnabulum for squilla, and places the campana in the tower and the campanula in the monastery. The Germans use the word cloggen, whence our word clock; bell comes from a synonym, pelvis.

The invention of clocks moved by an escapement, where weight forms the motive power, has been attributed to Pacificus, a deacon of Verona, who lived in the time of Lothaire, son of Louis le Debonair (Ughelli, Italia Sac. t. v. p. 609), and by others to Gerbert, afterwards Pope Sylvester II., who died 1003. A wheel movement was used by the Cistercians for their clocks in 1120, but was not general until the fourteenth century. The clock of the Pont St. Pierre, Caen, was made in 1314; that in the sacristy of Beauvais is about the same date. In 1324, Wallingford, abbot of St. Alban's, made a clock which struck the hours. Charles the Fifth had a similar clock placed in his palace-tower by Henry le Wich. A German of Jouvance in 1380 made another for the castle of Montargis. At Dijon, automata strike the hours, called jaquemart from their dress, jaque du maille, or the ingenious inventor of such figures, Jacques Marc, a clock-maker of the fourteenth century.

PULPIT (p. 93).

A.D. 1340. Archiepiscopus in pulpito Eccles. Cantuar. prædicans verbum Domini, assumpsit pro themate Joel ii. (A. S. i. 23.)

There was a pulpit for reading the Martyrology in the chapter-house. (Maskell, Mon. Rit. i. cxlvii.)

Archiepiscopus c. 1436, in pulpito præparato ante portas ecclesiæ super vacuum terram exposuit causam suam. (A. S. i. 414.)

The sermon in the earliest ages was delivered from the altar-steps, the bishop's throne, or in the sanctuary (Chrysolog. Sermon. 173. ; S. Aug. Expos. Ps. cxvi., cxvii.) ; but St. Chrysostom adopted the custom of preaching from the ambo. (Socrates, Hist. Eccles. vi. c. 5 ; Sozomen, viii. 5 ; S. Aug. Sermon. cxxii. de Div., de Civ. Dei, xxii. c. 8 ; Ep. ccxxv. 203.)

THRONE (p. 94).

BISHOP'S THRONE.—Eusebius relates that the chair of St. James of Jerusalem was preserved with reverence in his days. (Hist. Eccl. viii. c. 14.) The throne was always elevated. Prudentius, Hymn. de S. Hippol. Mart. ; Catalani Cær. Episc. lib. i. c. xiii. § 2 ; S. Greg. Nazian. Somn. Anast. ; Euseb. H. E. x. c. iv. ; S. Aug. Sermon. clxxiii. lxii. ; S. Ambr. de Dign. Sacer. c. vi. ; III. Prov. Conc. quæ pert. ad orn. eccl. It was anciently of wood, a fixed seat made in the form of a throne, in distinction to abbots, who were permitted to celebrate pontifical high mass on three days, and then to use a moveable seat covered with plain silk of the colour proper to the festival, without embroidery, costly enrichment, or gold : the admixture of gilding was reserved to cardinals. The bishop's throne was hung with linen curtains, and in later times received a canopy, baldacherium v. umbraculum.

P. 95.

The Pope's marble chair of the early part of the fourteenth century remains at Avignon. At Canterbury the archbishops sat in the marble chair in Becket's Crown, until after the consecration of the elements, when they removed into the choir. This corona occupied, probably, the site of a Saxon round building, used both as a chapter-room and as a baptistery.

THE ROOD-LOFT (p. 96).

TRABES.—Chron. Joc. de Brak. 79. Magna trabes quæ solebat esse ultra altare sublata est, ut novâ sculpturâ reparetur, cum cruce et Mariola et Johanne et loculo cum camisia S. Ædmundi, et philateria cum reliquiis quæ ab eâdem trabe pendere solebant, et aliis sanctuariis quæ super trabem steterant . . . et pannus depictus, qui in loco trabis pendebat, combustus fuit.

In qua series xii. patriarcharum et xii. apostolorum et in medio majestas cum ecclesiâ et synagogâ figurantur. (Matt. Par. p. 1056.)

Cum Pulpitum in medio ecclesiæ cum magna cruce suâ Maria quoque et Johanne perfecisset Abbas Gulielmus, feretrum cum reliquiis à parte aquilonari usque ad loculum, qui in medio ecclesiæ includitur pariete ferreo et craticulato, transtulit ; altari decentissimo ibidem constructo cum tabula et super-altari pretiosè pictis, fecitque ipsum altare dedicari in honorem sanctæ crucis, et fecit crucem magnam ipsi altari superpositam cum suis imaginibus consecrari. (Matt. Par. p. 1054.)

A. S. i. 293. A. D. 1047. Stigandus condidit magnam crucem cum duabus imaginibus Sc. Mariæ ac Johannis, et illas cum trabe vestitas auro et argento copiosè dedit Winton. eccles. The triumphal cross in the midst of the church is mentioned by Durandus, i. c. i. § 41.

Stigandus magnam crucem ex argento cum imaginibus argenteis in pulpito ecclesiæ contulit. (A. S. i. 285.)

W. Gyffard in medio voltæ in navi ecclesiæ ad gradus pulpiti sepultus est. (A. S. i. 285.)

Abbatem de Burgo electum H. de Morcote, mox Te Deum incipientes, in brachiis et humeris usque ad magnum altare portaverunt cum jubilo, et dictâ oratione à priore usque ad pulpitem adduxerunt, ubi Prior populo, ut moris est, electionem publicavit. (Chron. Cœn. Burgon. 234.)

P. 97.

CANDELABRUM. — Candelabrum miræ magnitudinis de aurichalco fabricatum habens iii. hinc et iii. inde ramos et medio proprio prodeuntes stipite undè vii. recipit cereos, Conradus Prior Ecclesiæ Cantuar. dedit 1114-28. (A. S. i. 137.) A. D. 1035, Canutus feretrum ad reliquias S. Birini magnum, et CANDELABRUM argenteum cum vi. brachiis, qualia videmus in ecclesiis pretiosissima, de aurichalco et ii. signa dedit.

ALTARS (p. 100).

Altars of stone only were to be anointed with chrism. (Durandus, i. vii. § 28 ; Conc. Epaon. A. D. 517, c. 26 ; Conc. t. viii. p. 562, c. ; Egbright Excerpt. 740, c. 51 ; Lanfranc, 1071, c. 5.) They were to be inscribed with the name of the saint to whom the church was dedicated. (Wulfred's Canons, 816, c. 2.) The upper slab was called the tabula. Tabulæ were panels with sculptures forming a reredos.

Altars were of wood before the time of Constantine. (Jewell's Controv. i. p. 311 ; Durandus, i. c. 25.) According to William of Malmesbury, Bishop Wulstan built stone altars in place of the primitive altars of wood. Erasmus saw a wooden altar at Canterbury. The altar was marked with five crosses. (Durandus, i. vii. § 29.) It was covered by a pallium, or corporal, and enclosed by side curtains, or bankers. (Durandus, iv. 39 ; Dubl. Rev. x. 339. Becon's Displ. i. 262.)

The Sigillum was the little stone which covered the sepulchre containing relics. (Durandus, i. vii. 34.)

The principal altars were the High Altar. (Summum. A. S. i. 415. Magnum. *Ib.* 416, 499. Princeps, *Ib.* 443.)—(2) ALTAR OF THE CRUCIFIED. Bishop Browne of Norwich sepultus est in navi Ecclesiæ coram altare crucifixi sumptibus ejus præparatum. A° 26 Hen. VI. A. S. i. 417.—(3) MEDIUM ALTARE. A. D. 1218. Ecclesia Cathedralis Wigorniaë dedicata magis altare in honore S. Mariæ et Oswaldi, et medium S. Petri et S. Wulstani. (A. S. i. 484.) Probably the latter were identical, forming the high altar in the nave. For the distinction of the Sanctuary, see Jewell's Controv. i. 198, 310, 311.

P. 101.

CRUX.—A reliquary cross.—C. 970, cum cruce aureâ reliquiisque refertâ, quam rex Eadgarus in munimentum donorum suorum cum textu mirifico super altare S. Etheldredæ obtulit. (A. S. i. 604.) Patibulo latitudinis unius palmi affixam, cum ij. imaginibus de auro et cum laminis aureis, ac mirifico auri opere trifarie vocato perulis et gemmis adornato. (*Ib.* 645. c. 974.) Fecit crucem argenteam in quâ forma corporis Christi Sanctorum reliquias continebat. (A. S. i. 606.)

CROSS ON THE ALTAR.—Only two candles and a cross on the altar are mentioned by Durandus, i. c. iii. § 27, 31. It appears to have been a processional cross. (See also *Gemma Animæ*, l. i. c. 135.) In the ancient Mosaics in Italy, altars are represented either as stone slabs with an open book of the Gospels, or as a table on legs covered with a linen cloth, and having a two-handled chalice and two patens. As Sozomen and Evagrius mention the cross on the altar, it came into use probably about 350. The Host was to be reserved not in an aumbry but in a cross upon the altar by II. Council of Tours, c. iii. A.D. 567. The earliest notice of altar lights occurs in Paulinus, *Nat. S. Felic. t. vii. Bibl. Patr. p. 273.* Henry of Blois *magnam crucem cum imaginibus de auro purissimo ad majus altare contulit.* (A. S. i. 285.) W. de Langton *unam crucem de auro purissimo lapidibus pretiosis undique ornatam pretii cc. libr. magno altari Lichesf. contulit* [A.D. 1295-1321]. (*Ib.* 442.) *Quidam militum super trabes ascenderunt et deorsum cum sagittis, ità quòd multæ sagittæ inhæserunt in Cruce quæ supra altare erat* [c. 1082]. (Gale, ii. 132.) Twelve consecration crosses were cut upon the walls of the church, when the bishop signed them with the chrism. (Durandus, i. vi. 6.) Several remain at Salisbury, Exeter, and Ottery.

P. 101.

CORONA.—*Fecit coram altari tria ex argento hæcilia cum initiis suis argenteis, cristallis mixtim insertis, dependi, in quibus lumina die noctuque perpetuò ardentia ob venerationem S. Cuthberti et reliquiarum lucent; alia quoque in circuitu altaris ad instar Coronæ super candelabrum poni, quæ majoribus solenniis accensa ecclesiam suis fulgoribus irradiarent.* (Post ann. MCLIV. A. S. i. 723,) Canutus coronam suam super caput imaginis Crucifixi quæ stat in fronte summi altaris in *Eccles. Cath. Winton. componens.* (A. S. 233.) *Coronam auream de capite Crucifixi cum preciosissimis gemmis et scabellum sub pedibus ejus ex auro puro et gemmis.* Temp. Will. I. (*Cæn. Burg. Hist. p. 49.*) These crowns were probably the origin of the coronæ, or circular chandeliers, now in use. Clovis, in 520, gave his crown to be hung before the altar.

P. 102.

FERETRUM, a shrine.—*Feretrum magnum pro reliquiis S. Ceddæ precii duarum M. librarum præparavit* (c. 1295-1321, A. S. i. 442).

The shrine of St. Guthlac was placed upon the high altar on a marble tabula, supported by columns, at Croyland. (Gale, i. 463.)

A.D. 1114, Ralph, bishop of Rochester, *dedit parvum feretrum ex unâ parte argenteum.* (A. S. i. 342.) *Episc. Roff. A.D. 1344, feretra SS. Paulini et Ythamari de marmore et alabastro fecit renovari.* (A. S. i. 375.)

Duo latera feretri S. Etheldredæ et partem cumuli de argento reparavit G. Ridel. (1174-89; A. S. i. 631.) *Feretrum ex auro et argento in quod Ven. Bedæ ossa transferre decrevit.* (Post ann. MCLIV. A. S. i. 723.)

Dedit vas mirificum per modum scrinii compositum cujus arcam schema quadrat; culmen per modum feretri surgendo coarctatur et undique circulis elevatis orbiculatur, in quibus Historia Dominicæ passionibus imaginibus fusilibus figuratur constituit ut corpus Dominicum in ipso scrinio veneranter reponeretur in Die Dominicâ palmarum, et ab aliquo fratrum venerabili ad papilionem in cœmeterio

de pretiosissimis pallis compositum ; et sequente processione ad ecclesiam reportaretur. (Matt. Par. p. 1038.)

The shrine of A'Becket is engraved (Mon. Anglic. i. 85) ; and there is a minute description of the shrine of St. Edmund at Bury in the Chronicle of Jocelyn de Brakelond. The open niches in the sides of a shrine were for the use of the pilgrims, who came with the hope of receiving a cure.

A bier. (A. S. ii. 119, 268.)

EASTER SEPULCHRE (p. 106).

A chapel of the Holy Sepulchre is built on the north side of the crossing at Winchester.

SEPULCHRUM.—Sit in unâ parte altaris, quâ vacuum fuerit, quædam assimilatio sepulchri velamenque quoddam in quo tensum in quod Sancta crux deponatur (in Parasceve) et custodiatur usque dominicam noctem resurrectionis, nocte vero ordinantur ii. fratres aut iii. aut plures qui ibidem psalmos de cantando excubias fideles exercent. (Mon. Angl. i. xxxix.)

LADY-CHAPEL (p. 107).

Walter de Suthfeld, 1243-1258, fecit novam capellam B. Mariæ in Cath. Eccles. Norw. (A. S. i. 411) ; W. de Langton, 1295-1321, fabricam capellam B. Mariæ fundavit. (*Ib.* 442) ; c. 1449-1468, ædificavit in boreali parte Ecclesiæ Capellam B. Mariæ. (A. S. i. 145.)

CARTHUSIANS (p. 116).

In early times, as at Witham, there were two mansiones in the monastery : (1.) containing the cells, cloister, and greater church of the monks ; (2.) the small houses of the lay brothers, the guest-houses, and lesser church. (Vit. S. Hugon. Digby MS. 165, ii. S. Bodl. Libr. Migné, Patrol. cliii. 667-8.)

Zwelt, in Lower Austria, comprises a church, having a nave with aisles, an apsidal choir, with a processional path and radiating chapels, a transept, and western narthex. An hexagonal chapel projects from the south alley of the cloister. (*Ecclesiologist*, n. s. cvi. p. 9.)

ORGANS.

Organs are described by Hero, Athenæus, Vitruvius, and Cassiodorus (c. 514) ; and one of the early times of Christianity appears on the base of an obelisk at Constantinople, built by Theodosius, 395. They are described by S. Augustine in Ps. lvi. ; Isidore of Seville, Orig. ii. c. 20 ; and Cassiodorus, in Ps. cl. Tribunes were erected for them over the west entrances of churches (Lenoir, ii. 105, 243), as at St. Alban's and Crowland. There is a drawing of an organ in Eadwine's Psalter (Strutt, i. 110 ; Cotton, MS. Nero, D. vii.). Winchester had a very large organ in the tenth century (Mabillon, Act. S. Bened. Sæc. v. p. 630), and there was one at Canterbury before 1174, which stood over a vault in the south transept. P. Vitalian, c. 666, introduced them into churches, according to Platina, but Spanish churches had them two centuries earlier. Aldhelm, who died 709, mentions one with gilded pipes (*De Laud. Virg.*, Bibl. Patr. xiii. 3). Walafrid Strabo describes an organ of the ninth century at Aix-la-Chapelle, and Charlemagne, c. 757, according to Eginhard (*Mon. Sangall. de Carol. M. ii. c. 10*), sent an organ to K. Pepin. St. Dunstan built an organ (*Gale*, iii. 366), and one in the

same period was given to Ramsey (*Liber Rams.* sect. iii. fo. 46). The Cistercians would not use them (*Alred. Spec. Carit.* ii. c. 23). At the close of the tenth century there were organs at Magdeburg, Erfurt, and Halberstadt. Sanudo of Torcello invented an organ in the fourteenth century, known as Torsellus (*Cave*, ii. 15). At Durham one pair of organs stood over the choir door, and a second pair on the north side. The organs of St. Antonio Padua, Milan, Bergamo, and St. Mark's Venice are ranged on either side of the choir. At Canterbury, in the 12th century, the organ stood in the north transept; so did that of Winchester at a later period; those of Chester, Lincoln, Westminster, Worcester, York, and St. Paul's were on the north side of the choir. After the Restoration organs were removed to the choir screen. At Prague, Amiens, St. Stephen's Vienna, Autun, and Courtray, the organ is at the west end; on the south side of the nave at Chartres, and on the north side at Strasburg, and at the west end of the choir at Antwerp. (*Rimbault's Hist. of the Organ*, 1855; *Lingard's Anglo-Sax. Ch.* ii. 355-7; *Way's Promp. Parv.*; *Staveley*; *O'Connor, Hib. Script.* iv. 153.)

The regals were the smaller and moveable organs in the choir used to accompany the choristers. According to Aquinas, the church never established the use of organs by any decree (2^e. Q. 91, A. 2). Clemens Alexandrinus mentions music in church (*Pæd. lib.* ii. c. 4); and Durandus contends for the antiquity of the employment of organs (*lib.* i. iv. c. 15; *l.* iv. c. 34). The Council of Trent requires a discreet use of them. (*Sess. xxii.* c. 9.)

In England they are often found over the rood-loft, probably a traditional position in place of the minstrels who formerly occupied it. C. 1271, fecit organa grandiora (*A. S. i.* 741). *Signa sono et mole præstantia, et organa, ubi per æneas fistulas, musicis mensuris elaboratas, dudum conceptas follis vomit anxius auras.* (*De S. Dunstani Operibus, Angl. Sac.* ii. 23; *Gale*, iii. 34, 366.)

There were organs at Bury St. Edmund's in the thirteenth century. (*Chron. Brak.* p. 18.) *Organa magna (1338-70) construi fecit.* (*A.S. i.* 143.)

OFFICERS OF A MONASTERY (p. 119).

Abbot, the head of a monastery (*abba*, a father). There were, besides the monastic abbot, *abbas canonicorum*, abbot of regulars; *abbas castrensis*, military chaplain; an abbot, that is, a rector or custos, having under him a priest or chaplain, and a sacrist, in a parish church; abbot exempt, one free from the authority of the bishop and ordinary, and dependent only on the See of Rome; abbot commendatory, one holding an abbey in commendam.

In ecclesiis Cathedralibus ubi monachi insederunt Episcopus vices abbatis supplevit. Ex eo tempore 1095 Monasterium Coventriæ loco abbatum priores habere cepit. (*A. S. i.* 463.)

The other Conventual Officers and Servants were the following:—

The Prior-major was the chief of the monastery, held chapters, and exercised an absolute government.

Prior Claustri visited the infirmary, held chapters in the absence of the Major-Prior, inspected the brethren after Compline, and made the circuit of the monastery at nightfall.

The ancient mode of election at Rochester was the following:—The monks, convened by the bishop, assembled in the chapter-house; their votes were taken singly, the bishop demanding of each monk, "Whom do you name as prior?" This scrutiny over, and an address having been delivered on the merits of the candidates, the bishop named the prior, and gave him his blessing, when he

had been led up to his stall by the monks. The oath of obedience was then administered. (A. S. i. 372.)

“Placuit fratres viam compromissi tenere. Electi sunt itaque compromissarii vii., et adjurati ut secundum Deum et suas sanas conscientias idoneum sibi eligerent pastorem; et statim compromissarii prædicti de capitulo recesserunt et in locum quendam secretum se receperunt, tractantes ad invicem diversimodè de personis diversis præficiendis. (A. S. i. 641.) Ipsam electionem mox in capitulo coram priore et toto conventu publicaverunt. Quo facto hymnum ‘Te Deum laudamus’ alta voce statim inceperunt: hymno jam finito Præcentor Elyensis silentio facto electum nominavit. (*Ib.* 642.) Convenerunt in domo capitulari Elyensi de electione futuri prioris invicem tractaturi. Lecta denique Decretali ‘qua propter,’ et omnibus ipsam electionem concernentibus ritè peractis, et legitimè invocata Spiritus Sancti gratiâ . . . Nicholaus, supprior, onus hujusmodi compromissi in se suscipiens, Alanum de Walsyngham priorem elegit. Et circa horam nonam electionem primò coram conventu, in pleno capitulo, deinde ad magnum altare Ecclesiæ Elyensis coram clero et populo ibidem congregato, solemniter et apertè cœpit publicare. (A. S. i. 651.)

(1490—1517) Capellam Prioris et oratorium capellæ annexum cum clausura Septentrionali ecclesiæ contigua ad missas in ecclesiâ commodè audiendas reliquit . . . Novum quoque ædificium vocatum New Lodging, juxta antiquam Prioris mansionem vocatum Le Gloriet, cum cameris cœnaculis Solario etc. consummavit. (W. Selling, 1472—1494; A. S. i. 148.) Ædificavit turrim cameræ Prioris vocatæ Le Gloriet, modo Studium Prioris appellatum. (p. 145.)

Circumita, or Circa, the patrol, went round the monastery at certain hours, to see that there was no noise or disorder.

Circa, frater qui totius claustris sub decano curam gerit, qui ab officio circuitus sui Circa vocatur; est enim ejus officium circuire claustram ne fortè inveniatur frater accediosus aut alicui vanitati deditus: habeat laternam quâ circumeat chorum. (Mon. Anglic. i. xlii.)

Cantor, or Precentor, presided over the conduct of the service, kept the books, and sent out the briefs entreating prayers for departed brethren.

Secretarius, the Sacristan, took charge of all the ornaments, furniture, and vessels of the monastery; provided that the bells were rung for service, that the vestments were in order, and the hosts properly prepared. There were several subordinates under the chief sacristan.

SACRISTA.—Cameram lapideam construxit, in cujus parte superiori in angulo boreali juxta cœmeterium est camera quædam, cum mensa quadratâ ad calculandum et ad proventus officio Sacristariæ pertinentes recipiendum, sub quâ est duplex camera muro lapideo divisa, una pro seldâ aurifabri, et alia pro quodam parvo cellario pro vino officii cum habeatur reponendo. (A. S. i. 645.) Secretarius debet ea ostendere conventui singulis annis, quid fecerit vel quid faciendum sit die S. Katharinæ in quâ habet reficere Conventum splendidè. (Matt. Par. p. 1008.) Inveniat omnia luminaria tam iij. in Claustro quàm iv. in Dormitorio. (Gale, i. 105.) Officio Sacristæ a° 974, officium Archidiaconatus assignavit. (Gale, i. 50.) At Worcester he received a cope and alb when an abbot in the diocese received benediction. (A. S. i. 489, c. 491, 492, 505, 510.)

Camerarius, the Chamberlain, purchased all the vestments, clothes, boots, beds, bedclothes, razors, towels, glazing and farriers’ tools.

Cellerarius, the Cellarer, superintended the farm-produce, provided the entire com-

missariat and table furniture. Brakelond calls him "the second father of the monastery;" and at Bury, by way of dignity, he had a separate house, c. 1249. Interior Cellarius singulis diebus post missas privatas infirmos visitet. (Matt. Par. 1096.) The cellarer and prior discharged the duties of a prior at Worcester during the interval between a death and a new election. (A. S. i. 492.)

Mensæ Lector, the reader in the Refectory.

Custos Ecclesiæ, illucescente die pulsetur a custode Ecclesiæ parvulum signum. (Wilkins, i. 329.)

Custos feretrorum. Constituit ibidem custodem perpetuum, monachum vigilem et diligentem, nocte dieque ibidem assistentem thesauro illic reposito. (Matt. Par. 1054.)

Subsacrista, magister super operarios (Chron. Brak. p. 7); provisor expensarum. (Ib. p. 14.)

Ædituus, the ostiarius.

Hostiliarius, the Hospitaller, purchased the entire furniture, food, and fuel, for the guest-house.

Eleemosynarius, took charge of the almonry, and made a pastoral visitation of the poor at their houses.

Infirmarius, presided over the infirmary, the bier, and its furniture.

SUCCENTOR.—The deputy of the Precentor. (A. S. i. 446.)

PITANCIARIUS.—The official who distributed the pittance.

COCI.—Respondeant de omnibus vasis æneis, ollis, urceis, cacabis, patellis, craticulatis, pixoriis, discis, parapsidibus, salsariis, verubus, vectibus, mortariolis et pistellis. (Gale, i. 104.)

SERJANTIA ECCLESIE.—Sit intendens ecclesiæ, illuminabit omnia luminaria præterquam circa magnum altare, et extinguet, et pulsabit omnes pulsationes, exceptis ad altam Missam, Vesperas et Matutinas, et pro obitibus lectis in capitulo post capitulum; pro celebrantibus ad magnum altare vestimenta exponet, et faciet omnes cereos tam Paschalem quam alios officio Sacristæ pertinentes; adjuvabit subsacristam ad pinsendum oblationes et hostias. (Gale, i. 131.)

SERJANTIA HOSPITII.—(Gale, i. 104.) SERJANTIA REFECTORII.—(Gale, i. 104.)

SERJANTIA INFIRMARII.—Radet totum Conventum; serviet etiam Monachis in infirmitorio et maximè corporaliter infirmis specialiùs indulget. His assistants were the Clericus and Cocus Infirmitorii. (Gale, i. 103.)

SERVIENS THESAURARII.—The Seneschal or Steward.

SERVIENS ECCLESIE.—Respondeat sacristæ de sacris vestimentis, de sacris calicibus, phialis, lavatoriis, et lampadibus ac aliis ecclesiæ ornamentis. (Gale i. 104.)

SERVIENS REFECTORII.—Respondeat de ciphis argenteis et murreis, cochlearibus argenteis, obbis, salariis, mappis et manutergiis. (Gale, i. 104.)

SERVIENS HOSPITII.—Respondeat de lectisterniis, pannis mensalibus, ciphis, formulis et tristellis. (Gale, i. 104.)

OFFICIARIORUM.—Electio officiariorum ad majora officia tantum pertinuit ad Priorem et Seniores Monasterii, præfixio autem eorundem soli episcopo pertinet. (A. S. i. 419.)

OBEDIENTIA.—(1) A high office in a monastery; e.g. those of the cellarer, sacristan, cook, chamberlain, and infirmarius; (2) estates attached to these offices. (Walter's Leg. Canons, 1195.)

OBEDIENTIARII.—Nicholas de Ely duos instituit de novo Obedientiarios, Infr-

marium, viz. et custodem Anniversariorum, A.D. 1276. (A. S. i. 314 ; Const. 1222, c. 35.)

PROVISOR V. PROCURATOR.—Took care of the treasures. (Gale, i. 51.)

OFFICIALES.—In cubiculum regressus Episcopus aquam calidam cum manutergiis (towels) inveniebat paratam ab Officialibus, quorum id erat munus. (A. S. ii. 265.)

MAGISTER CONVERSORUM.—(Gale, i. 188.) The Master of the lay brethren.

SENIORES.—Monks at Croyland, from the age of forty to fifty years, who were excused ab omni officio forinseco, scil. provisoris, procuratoris, cellarii, elemosynarii, coquinarii, operarii, et pitantiarii, but were to take their turn in singing masses, quæ cum nota canantur. (Gale, i. 49.)

MEDIOCRES V. SECUNDI GRADUS.—Monks from twenty-four to forty years of age, who were excused from the office of the Chantry and reading the Epistle and Gospel, absoluti de parvâ Cantariâ, Epistola, Evangelii lectura, Martyrologii et Collationis in Capitulo et cursu cerofariorum in tabulâ cantoris (Gale, i. 105), but took their duty in course, in choir, cloister, and refectory. (Gale, i. 49.)

JUNIORES.—Monks from their profession to the age of twenty-four years.

ELECTIO EPISCOPI.—Prior et capitulum convenerunt ad Episcopum eligendum, et lecto concilio, petiit conventus quod prior aliquam personam nominaret, et priore nominante Mag. Willelmum dixerunt omnes, “Placet quia bonus est.” Undè prior facto signaculo crucis dixit, “Et ego in nomine Patris et Filii et Spiritûs Sancti eligo, M. Willelmum in episcopum et pastorem Eccles. Dunelm.,” et post eum unusquisque in ordine suo idem dixit. Quæ electio nec per compromissum nec per scrutinium nec etiam per inspirationem facta erat. (A. S. i. 734.)

PER VIAM SANCTI SPIRITÛS.—Convenientes omnes in capitulo unanimi assensu et voluntate quasi per inspirationem Spiritûs Sancti in Joh. Kyrkely omnes consenserunt. (A. S. i. 638.)

THE PRESIDENT IN A SECULAR CHURCH.

DECANATUS.—Rogerus (Cons. 1244) denavit Capitulo Custodiam Decanatus ejusdem Eccles. Wellens. pro toto tempore vacationis ejusdem. (A. S. i. 565.) Willelmus de Cornhull (d. 1222) episcopus capitulo Lichesfeld, primò liberam in Domino concessit potestatem eligendi aliquem de gremio in Decanum Lichesf. nam antea usque ad hoc tempus Episcopus solebat conferre Decanatum sicut et Canonicatum. (A. S. i. 437.)

PRÆPOSITUS.—Clericos sæculares cathedrali Ecclesiæ Lichfeldensi in sacris ob-eundis inservisse a primâ sedis fundatione dubio caret. Primus autem Eleutherius episcopus, c. 822, certas illis præbendas quibus alerentur viritim consignavit et Huictam titulo Præpositi canonicum præfecit. Quo tempore Præpositi decani Decanorum nomen assumpserunt penitus latet. (A. S. i. 465.) In Ecclesia Lichesfeld Canonici xix. cum suo præposito, c. 818. (A. S. i. 431.) The provost at Wells, Tuam, Kilmacduagh, and Milan was president of the College of Minor Canons, as sub-dean or sub-chanter.

THE CHAPTER-HOUSE (p. 121).

W. de Carilepho Episcopus Dunelm. obiit 1096, in capitulari domo Dunelm. sepeliri petit ubi et singuli ejus ad annum usque 1311 successores sepulti sunt (A. S. i. 704). Luminare s. Lampas pendens in Capitulo, antequam Campana

collationis incipiat pulsari, debet accendi, et continuè ardere usque quo Matutinis finitis Dormitorium ascenderent Monachi universi. (Gale, i. 105). Cum voluerit Episcopus Capitulum monachorum intrare præmuniat conventum utrùm tractare velit de spiritualibus seu de ordinem tangentibus vel potius de temporalibus. (A. S. i. 545.)

In the Chapter-house at Salisbury the bishop had the dean, chancellor, two archdeacons and subdeacon on the right, and on his left the precentor, treasurer, two archdeacons, and the succentor; next sat the canons in orders; and then canonici de secundâ formâ, with deacons and the inferior orders.

On the first Monday in Lent an inventory was taken of the books in the Chapter-house by the Custos Librorum. (Wilkins, i. 332.)

MISSA IN CAPITULO.—Quando Capitulum celebrabitur, primo die capituli celebretur una Missa de Sancto Spiritu pro Romano pontifice et Curiâ Romanâ, pro Rege Angliæ et reginâ et eorum hæredibus et familiaribus nostri ordinis. Secundo die capituli celebrabitur una Missa pro fidelibus defunctis, pro animabus regum Angliæ, et nostri ordinis benefactorum et omnium fratrum et nostri ordinis defunctorum. Post ultimum capitulum celebratum et post celebrationem cujuslibet Capituli generalis, post celebratio unius Missæ in conventu solennis, pro omnibus fratribus capituli defunctis et eorum familiaribus, et à quolibet sacerdote una Missa privata et a quolibet inferioris ordinis unum psalterium. (Matt. Par. p. 1097.) There was also a weekly conventual mass. (A. S. i. 140.) The sacristy adjoining the chapter-house at Exeter was called the Chapel of the Holy Ghost.

Missâ de Spiritu Sancto solenniter celebratâ in Capitulo Johannes supprior et præsidens inter eos medio sedens surrexit et nominavit Rogerum Sacristum, et tunc omnes fratres conclamabant Rogerum fore Priorem, tunc Electus adductus erat ad summum altare et datâ benedictione super eum ductus erat in cameram Sacristæ in Infirmaria. Feriâ iv^a sequenti examinabatur in capellâ B. Mariæ per diversa argumenta doctorum, et post illam examinationem et confirmationem ivit in chorum ad stallum prioris, ubi Archidiaconus dixit “Ego installo te,” et officialis ait, “Pono te in stallum tuum,” et tunc intravit Capitulum et recepit obedientiam à singulis fratribus. (A. S. i. 673.) A. D. 1242. Venit regina in capitulo Winton. receptura Societatem (A. S. i. 307.) Ad electionem futuri Pontificis accesserunt in capitulo, Priore præsentî. (*Ib.* 416.)

DORMITORY (p. 123).

A. D. 1390-1411. Lectum prioris in Dormitorio cum studio reparavit at Canterbury. (A. S. i. 143.)

Gulielmus xxii^{us} abbas Dormitorium cum secretiori domo illi pertinenti cum lectis de materiâ quernâ consummavit. (Matt. Par. p. 1054.)

Lecti monachorum itâ sint dispositi ut videri possint dormientes. Coopertoria. (Matt. Par. 1095.)

Semel in anno facit renovari fœnum in omnibus lectis fratrum. (Wilkins, i. 149.)

CALEFACTORY (p. 125).

A calendis Novembris concedatur fratribus accessus ignis. Locus aptus fratribus designetur cujus refugio hybernalis algoris et intemperies lævigatur. (Mon. Ang. i. xxxiv.)

REFECTORY (p. 125).

No solitary meal was permitted in the Refectory (Monast. i. xlviij). Cunctis in refectorio residentibus diaconus stans prosequatur Evangelii sequentia, imposito super ambone Evangelio. Interim Abbas propinando circumeat fratres cum singulis potibus singulorum osculans manus. (Monast. Anglic. i. xxxvii.)

ECCLESIASTICAL VESTMENTS.

(Bona, i. c. 124 ; Gerberti, i. d. iii. c. 3.)

ALBE.—Tunica talaris ; *κάσας* ; poderis ; camisia ; *χιτώριον* ; a long white tunic resembling the Hebrew Ephod and the Roman subucula. It was confined at the waist by a girdle (*zona*, *perizoma*, *subcingulum*). It was not always simple white, but often of other colours, embroidered and jewelled. It had narrow sleeves. (Ferrarius, lib. i. c. iii. p. 108 ; S. Jerome ad Fabiol. ; Alcuin, Div. Off. p. 275 ; Amalar. de Div. Off. l. ii. c. 18, 22 ; Rab. Maurus, Inst. Cler. lib. i. c. 16, 17 ; Ivo. de Reb. Eccles. p. 781 ; Rupert, de Div. Off. lib. i. c. 20 ; Gemma Animæ, lib. i. c. 202, 203 ; Hier. Anglic. pt. v. p. 130, pt. vi. p. 167 ; IV. Conc. Carth. c. 41 ; Hugo à S. Vict. lib. i. c. 46-7 ; Isidore, Or. xix. c. 21 ; Gavanti, i. 143 ; Bona, i. c. 24, § 3.) “The white albe plain” of the English rubric means an albe without ornament or orfneys.

AMICE.—A band of fine linen (*ab amicare*) for the neck, introduced in the eighth century. Italian, *almuzia* ; Latin, *almucia* ; French, *aumasse* ; German, *mutze* ; *superhumerales*, *epomis*. It formerly covered the head and shoulders, and from it are derived the square college cap and falling band. Capitular canons wore a grey amice. (Ducange ; Amal. de Eccl. Off. lib. i. c. 17 ; Rupert, de Div. Off. i. c. 19 ; Gemma Anim. i. c. 201 ; Hugo à S. Vict. i. 45 ; Rabanus Maurus, de Inst. Cler. i. c. 15 ; Copt. Liturg. S. Basillii.)

CHASUBLE.—Casula : the vestment (*quasi a casulâ*, a little house, the diminutive of *casa*) *pænula*, *φαιώλιον*, *planeta*, from its folds, a large round mantle like the Roman *pænula* and Hebrew Ephod, enveloping the whole person ; it was adopted as the dress of clergymen in the sixth century. (Alcuin, de Div. Off. 275 ; Amalar. ii. c. 19 ; R. Maurus, de Ord. Antiph. 573 ; Ivo. de Reb. Eccl. 782 ; de Div. Off. i. c. 22 ; Gemma Anim. i. 207 ; Hugo à S. Vict. i. c. 50 ; III. Conc. Tolet. A.D. 589 ; Ratisbon, A.D. 742 ; Ferrarius, i. c. 36, 104, ii. pt. ii. c. i. 6, 7, 8 ; Anal. p. 10 ; Hier. Ang. pt. v. p. 147 ; Greg. Turon. Vit. Patr. c. 8 ; Isid. Orig. l. xix. c. 24 ; Sulp. Dial. ii. n. 1, 2 ; Martene, v. 99 ; Renaudot, i. 179, ii. 55 ; Menardus, p. 1, 364 ; Ducange, Hist. Byz. l. iii. p. 125.) It was latterly superbly embroidered, with an orfrey round the opening for the head, and along the edges. Various instances may be found described in the History of Ely and Peterborough, &c., in Gale, the Anglia Sacra and Varii Scriptores. The embroidery was known as *opus Anglicum* owing to the excellence of the English work.

STOLE.—Called the orarium during eight centuries, from its use by preachers and during prayers. The Greeks call the priest's stole *ἐπιτραχήλιον*, that of the deacon which passes only over the left shoulder orarium. (S. Chrys. Hom. xxxviii. de Fil. Prod. ; Ferrarius, i. c. iii. xvi. xvii. ; Anal. c. 23, pp. 80, 83 ; Hugo à S. Vict. i. 48 ; Gemma Anim. i. c. 204, 205 ; Alcuin, de Div. Off. p. 275 ; Amal. de Eccles. Off. i. 20, 21, de Reb. Eccles. 201.) It is mentioned Conc. Tolet. IV. c. 27 ; Brac. i. ; Bona, i. c. 24, § 6. The pall was an archbishop's stole.

COPE.—Copa, *Μαρδύας*, *χλαμύς*, *εφεστρίς*, *colobium* ; *σάκκος* ; *pluviale*, probably

the Roman caracalla or lacerna ; an ample cloak used in processions ; deriving its name from enveloping the person (à capiendo) ; instituted by Pope Stephen, A. D. 256. It was fastened by a brooch or clasp (firmaculum, morsus) in front, and had a hood hanging down behind (dossale). (Nicholls' Notes on Book of Common Prayer ; Ducange ; Wal. Strabo, de Eccl. Rer. p. 695 ; Gemma Anim. i. 227 ; Ferrarius, lib. i. c. 1, 3, 4, 13, p. II. lib. ii. c. 3, 7 ; xix. c. 24 ; Hierurg. Anglic. pt. v. p. 140-7 ; Life of Cosin, i. App. p. 27 ; Gavanti, p. 122 ; Durandus, ii. c. 9.) Priests were forbidden to wear sleeved copes (Hubert Walter's Canons, c. 11). It was ordered to be used, Canons 1222, c. 30, 1237, 14, 1268, c. 5.

SURPLICE.—Super pelliceum, cotta ; Fr. surplis ; Sp. sobrepeliz. The dress over the ordinary pelliceum or fur-lined pelisse. It is of white linen, with large sleeves, and the most ancient ecclesiastical dress, first mentioned by writers of the twelfth century under that name, by Odo of Paris and Stephanus Ipinacensis (Synod. Const. de Sac. Alt. vi. 8, Epist. Albino Card. 123), but alluded to long before by St. Jerome as candida vestis (lib. i. Adv. Pelag., Ad. Nepot. Ep. ii.), and St. Clement of Alexandria as χρώματα λευκά (lib. iii. Pæd. c. ii.), and by St. Gregory Nazianzen in the Dream of Anastasia. By Socrates (Hist. Eccl. lib. vi. c. 20) as λευκὸν χιτῶνισκον ; by St. Chrysostom (Hom. lxxxii. al. lxxxiii. in St. Matt.) ; and as stola candida in the Life of St. Basil ; by St. Gregory of Tours as Vestis Alba (de Glor. Conf. c. 20) ; and by Germanus as στικάριον λεύκον (in Theod. Rer. Eccl. ; Albin. in Vita S. Toberti, ap. Surium. c. iii. 6° Junii) ; Conc. Basil. sess. xxi. quom. Div. Off. in Eccl. Observ. Sit. ; Gemm. Anim. i. 232. It was used at mass, Canons 1222, c. 11, 1322, c. 4, 5 ; at the hours, 1305, c. 5. Durandus mentions it lib. iii. c. 1, 2.

CHIMERE.—The mantle of a bishop, without sleeves ; Ital. Zimarra ; subucula. It is now sleeved and made of black satin, but formerly was scarlet.

ROCHET.—Camisia alba vel rosetta (Conc. Bas. A. D. 1279, c. 3), a bishop's linen tunic, with tight sleeves ; ἐπενδύτης ; quasi parvus roccus linea. (Ducange ; Catalani Cær. Episc. i. c. i. p. 10 ; Lyndwood ad Prov. lib. iii. tit. 27 ; Nicholls' Notes ; Decretal. l. iii. tit. i. c. 15 ; Amal. lib. i. c. 22 ; Rupert, de Div. Off. E. c. 23.) Bede mentions it in the seventh century ; but the name is not earlier than the thirteenth century. (Gavanti, i. 141.) It is a linen cassock.

DALMATIC, OR TUNICLE.—A white fringed dress, with large sleeves, and open at the sides, adopted from Dalmatia (Hugo à St. Vict. Erud. Theol. i. c. 53 ; Isid. Orig. lib. xix. c. 21), and appropriated to deacons by Pope Sylvester, when the priests adopted chasubles (Wal. Strabo, de Reb. Eccl. c. 24). Gr. στοιχάριον, subucula. It had two stripes of purple or crimson, like a latyclave. (Ferrarius, i. c. 38, iii. c. 3 ; Amal. c. i. p. 4 ; Alcuin, de Div. Off. p. 275 ; Amal. i. c. 20 ; R. Maur. de Ord. Antiph. c. 20 ; Ivo. de Reb. Eccl. p. 782 ; Gemma Anim. i. c. 211.) K. Edward the Confessor and Charles the Bold adopted it as the royal dress.

CAPUTIUM.—The hood or cowl (cucullus), adopted by the Universities from the monks. Nicholls' Notes ; Ferrarius, pt. ii. l. i. c. xx. xxii. ; Gemma Anim. i. 202, 227, 230 ; Ducange ; Hierur. Anglic. pt. v. p. 131.

MAPPULA.—(Alcuin. Ivo. Honorius), Sudarium (Amalarius), Phanous (Rabanus), Manipulus (Hugo), Favo (Hugo), the maniple, an ornamental cloth worn on the right wrist of a priest.

RATIONALE, λόγιον.—(Ivo. Honorius), a tippet fixed on the bishop's chasuble ; or a kind of pall.

LIRIPIPIUM.—A tippet ; probably also the stole.

PASTORAL STAFF AND CROZIER.—Cambuca ; baculus pastoralis ; the sign of support to the weak, and correction to the unruly. (Isidore, de Eccles. Off. ii. c. v. ; Gemma Anim. lib. i. c. 218 ; Hierurg. Ang. pt. iii. pp. 82-89.) It was at first probably like the regal sceptre, merely the walking-stick of an aged bishop. (Thomassin, Disc. i. p. ii. c. 58 ; Catalani Cær. Episc. c. xvi. § 5.) In the fourth century it was used as an ensign of dignity. The crozier was a cross-staff used by archbishops, two transverse crosses marked the staff of a cardinal, and three that of the Pontiff.

PER ANNULUM ET BACULUM, A^o 1094.—A multis annis retroactis nulla electio prælatorum erat merè libera et canonica, sed omnes dignitates tam episcoporum quàm abbatum per annulum et baculum Regis Curia pro suâ complaceniâ conferebat. (Gale, i. 63.)

MITRA.—The bishops in 1336 at the funeral of the Earl of Cornwall wore their mitres, "an unprecedented sight, except at Lyons, where all the canons wear mitres." (A. S. i. 374.)

The hooks remain in the nave of Winchester, from which the hangings on festivals were suspended.

ORDERS ECCLESIASTICAL.

Ostiarius, (Custos Ecclesiæ,) the keeper of the church doors, to notify the time of service with the bells and unlock the doors.

Lector, the Reader of God's Word in church.

Exorcist, appointed to adjure evil spirits to depart from the possessed. The "Benet."

Acolyth (ceroferarius, apparitor, or bedel,) appointed to hold the candle when the Gospel is read, or the housel hallowed at the altar.

Subdeacon ; he that brings forth the vessels to the deacon, and humbly ministers under the deacon with the holy vessels at the holy altar.

Deacon ; he that ministers to the mass-priest, and places the oblation on the altar, and reads the Gospel at the divine ministration : he may baptize children and housel the people.

Presbyter, the mass priest or elder.

Bishop. (Ælfric's Canons, 957, c. ii. 17.)

SERVICE BOOKS.

[Maskell's Mon. Rit. Introd. Gray's Constit. c. i. ; Winchelsea's Const. c. iv.]
Manual, Book of Occasional Ecclesiastical Offices, called also the Ritual, Agenda, Sacramentale, or Pastorale.

Sacerdotale, a Book containing the Manual and Processional : the Mitralis : Ordo : Parochiale: Libellus Officialis.

Breviary, first mentioned by Micrologus, c. 1080 ; an Abbreviation and Arrangement of Divine Offices, the Canonical Hours, and Offices for Festivals and Sundays.

Portiforium (Hist. Croyl.), the Breviary.

Venitare, the book of the Invitatories.

Collectare, a Book of the Collects, of the Hours, and Occasional Offices.

Ymnale, a Hymnal containing the Canticles, Versicles, and Hymns.

- Passionale, the Book of the Acts of Martyrs, like the Martyrologium ; the latter was read in the chapter-house daily after Prime.
- Pœnitentiale, the Rules for the imposition of Penance and Reconciliation.
- Numerale, as the Computus, the Calendar.
- Processionale, the Book containing the parts of the Service pertaining to Processions.
- Pontificale, the Order of Sacraments and Rites administered by a Bishop, or his representative.
- Benedictionale, the Book of Episcopal Benedictions said during the Canon.
- Capitularium, the Book of little chapters, read in the day Hours.
- Epistolarium, the Book of the Epistles.
- Evangelistarium, the Book of the Gospels.
- Diurnale, the day Hours, except Matins.
- Legenda, the Lectons at Matins.
- Antiphonarium, the Book of the Anthems, Invitatories, Hymns, Responses, Verses, and little chapters.
- Gradual, the book containing portions of the Service of the Mass.
- Psalterium, the Book of Psalms, divided into portions for the Hours.
- Troperium, the Book of the Tropes and Sequences, verses sung before, or after, or in the middle of the Introits and Hymns in the Mass.
- Ordinale, the Rule for regulating the Canonical Hours. "The Pie."
- Consuetudinarium, the Book of Conventual and Monastic Customs.
- Missale, the Service of the Mass. There were various Uses, as those of Sarum, York, Hereford, Bangor, Aberdeen, &c.

* * For a collection of German ground-plans, the reader may consult Puttrich, "Denkmaler der Baukunst," &c. Leipzig, 1835, 44-50 ; and for additional information on the architecture of Germany, Kugler's "Denkmaler," &c. ; E. Hagen, "Beschreibung der Domkirche," &c., and Möller's "Denkmaler," &c., Darmstadt, 1815 ; the latter giving the ground-plans of Worms, Gelnhausen, Oppenheim, Freyburg, Limburg, Thurme, and Marburg. Boisserée, "Geschichte," &c., Stuttgart, 1823, has engraved ground-plans of Altenburg, St. Quirinus Neuss, Laach, and Heisterbach. In his "Monuments Anc. et Mod.," Gailhabaud gives the ground-plans of Freyburg ; Basle ; Cologne ; St. Francis Assisi ; St. Vitalis Ravenna ; St. Mary Cosmedin ; St. Front Perigueux ; St. Saba, St. George Velabro ; Bonn ; Mayence ; Spire ; St. Miniato Florence ; Theotokos Constantinople ; Catholicon Athens ; Notre Dame au Pont, Clermont, and Trèves, with its capitular buildings. Archdeacon Churton, in the "Monastic Remains of Yorkshire," and Mr. Sharpe, in his "Parallels," Mr. Britton, Mr. Fergusson, M. Lenoir, in "Architecture Monastique," Par. 1834, and M. Viollet le Duc, furnish the student with a large collection of ground-plans. References to other authorities for particular churches have been given in the text.

Plans of Georgian Churches are given in the Atlases of Voyage autour de Caucase, by M. Dubois de Mont Pereux ; M. Brosset's Voyage Archéologique dans la Transcaucase ; Ecclesiologist, x, 223, founded on Mr. Neale's History of the Eastern Church.

ADDENDA ET CORRIGENDA.

Page 5. The periods of Armenian architecture are divided thus : I. till 428 ; II. till 884 ; III. till 1064 ; IV. 1441 ; V. modern. At Etchmiasdin, besides the high altar, there is a central altar ; and the transept-altars are used at the consecration of bishops. The typical Armenian church is that of Hripsime (c. 618), which contains a double narthex at the west end, four apsidal arms, and the niched polygonal apse on each face, which preceded an external projection. Choghakath is a long parallelogram, containing a naos, with the centre covered by a cupola, an apsidal bema, and narrow parabemata. Georgian towers are always round, with high spires ; those of Armenia are usually octagonal, and if they are round have a low conical head.—The cathedral of Metscha, which replaced a timber church built 378, has a bema, parabemata, naos, proaulion, outer porch, lateral chapels, a central tower and spire, and a triple synthronus—one for the catholicos, the second for bishops, the third for priests ; the usual Armenian curtain is replaced by an iconostasis. There is a cloister on the south.—The cathedral of Nikortsinda is composed of two parecclesiæ, the central part being hexagonal, and a cloister surrounds the western half of the church, ending in apses. Mokwi has double aisles ; Wardzia is a subterranean church.—At Cutais the narthex loses its importance, the nave is lengthened, the choir becomes prominent, the women's galleries disappear, the aisles become substantial portions of the building, and the narthex is flanked by two towers.—Gelath has a lofty polygonal central tower.—Ani (c. 1251) includes bema—apsidal only in the interior—prothesis, diaconicon, naos, double proaulion ; a round central tower and conical spire.—Etchmiasdin stands in the centre of a fortified convent, and the monasteries of St. Saba and Sapphara contain cells and detached chapels like those on Mount Athos.—In Servia, in the thirteenth century, polygonal towers were substituted for domes.

Page 41, round baptisteries, *omit* "round."

„ 44, *for* where designed, *read* were designed.

„ 58, *for* simple parallel, *read* a nave and.

„ 73, *for* c. 1147. supply comma for period.

„ 79, *for* walls, *read* vaults.

„ 80, measurements of weight, *add* See Spelman's Glossary, p. 458.

„ 86, *for* rock of Armagh, *read* Cashel.

„ 99, *after* at Winchester and St. Alban's, *add*, and Ely, where the choir was arranged in the octagon.

Page 99, Guilden Morden. Mr. W. M. Fawcett, of Jesus College, Cambridge, informs me that it was a peculiar mode of carrying the roodloft, but was not a double screen.

Page 119, "The English Bishops," *omit* "English."

„ 123, *after* Belvoir, *add* Old St. Paul's, London.



A GLOSSARY

*Of the more difficult Words which occur in Anglo-Saxon
and Mediæval Charters and Chronicles.*

- ABACOT, the royal cap.
Abacus, a counting table.
Abarnare, to discover.
Abatis, a hostler; the avenor.
Abiaticus, a grandson.
Aberc murdrum, plain murder.
Abbettator, an instigator.
Abjectare (1), to forfeit bail; to lose one's cause by default; (2) to cite.
Abrocamentum, wholesale purchase and retail sale.
Absconsa, a dark lantern.
Abuttare, to verge on, meet.
Accensor, the candle - lighter; the acolyte.
Acceptor, a hawk.
Acclamare, to claim.
Acedia, misery.
Acerra, an acre.
Accola, a tenant.
Aclea, an oak-grove.
Acolythus, an acolyte.
Acquittare, to acquit.
Acquittancia, an acquittance.
Actionari, to implead.
Acton, a coat of mail.
Actor, a proctor.
Aderedulicare, to clear oneself.
Addictare, to indict.
Addretiare, to direct.
Adjacentia v. Appendicia, neighbouring places belonging to the same lord.
Adjuinare, to cite.
Adlegiare, to clear oneself.
Admannire, to take compensation.
Adminiculator, a relieving officer.
Adquietare, to acquit.
Adrhamire, to promise.
Adsecurare, to secure by bail.
Adterminare, to adjourn.
Adtractum, purchase.
Advisare, to deliberate.
Advocate, to avow.
Advocatio, avoury; an advowson.
Advocatus, the patron of a church.
Advolare, to cut off.
Ælmsfeoh, Peter's Pence.
Æneum, ordeal by hot water.
Æqualentia, equitable division.
Æriia, a nest; eyrie.
Affatomire, to grant by the gift of a staff.
Affidare, to swear.
Afforari, to value.
Afforciatus, thick; strong.
Afforestare, to convert into forest land.
Afrus, a bullock; affra, an heifer.
Agalma, an image.
Agenda, the mass.
Agenfriga, a free proprietor.
Ager, an acre.
Agilde, one not to be avenged.
Agistare, to give right of pasture.
Agistator, a quest taker or walker.
Agrarium, rent for pasture land.
Ailata, for certain.
Aisnecia, primogeniture.
Aisiamenta, right of way, or water, on a neighbour's property.
Alabastarius, a cross-bow man.
Alba, an albe.

- Alba firma, a yearly tax paid to the lord of the hundred; the converse of black mail.
- Albus, a Breton coin.
- Alcato, a hacqueton, breastplate.
- Alduis, a freeman.
- Alepiman, a vassal.
- Allaterare, to affix.
- Allegiare, to clear by oath.
- Allocatio, an allowance.
- Alluta, the upper leather.
- Almaria, a cupboard; aumbry.
- Almucia, an amice.
- Alodium, a free farm in fee simple; a farm subject to personal service; hereditary property.
- Alpetum, a boiler.
- Altaragium, altar dues; the offertory alms for the priest's maintenance.
- Amabrevitas, amiability.
- Amadere, to reap and mow.
- Amaricatus, soured.
- Ambassador, an envoy.
- Ambo (*ἀναβαλνεν*, to mount), the pulpit, tribunal ecclesiæ (St. Cyprian. Ep. xxxiii. xxxiv.).
- Ambra, a vessel; measure.
- Ambulator, a horse-breaker.
- Amelatus, enamelled.
- Amenda, amends, satisfaction.
- Amerciare, to fine.
- Amictus, an amice.
- Amond, out of wardship; majority.
- Amortizare, to give in mortmain.
- Amulla, the cruet for the wine and the water at mass, *i.g.* amula.
- Antrustio, trustworthiness.
- Anachorita, a recluse.
- Anagroph, compressio mulieris.
- Analogion, the reading-desk; pulpit (Mon. vii. p. xlvi.).
- Andena, a swathe of land.
- Anelacius, a waist-knife.
- Anfeldthyde, a simple charge.
- Angariare, to exact; aggrieve; burden.
- Angild, the value of a man's life.
- Angrove, an impost.
- Anlot et anscof, share and part.
- Annale, an anniversary; year's mind.
- Annatæ, first-fruits paid on induction.
- Anniversarius, the annual commemoration of the departed.
- Annona, crops; corn.
- Annuellarii, priests who celebrated the year's mind (Canons, 1362, c. 1).
- Annulus. Per annulum altari impositum omnia restituit Ecclesiæ ablata. (A. S. i. 709.)
- Annus et vastum, devastation of lands where not redeemed within a year.
- Ansul, awncel weight
- Antithetarius, a recriminator.
- Antegarda, a vanguard.
- Antiphona, an anthem.
- Apocrisarius, *i.g.* referendarius, v. à secretis, v. archicancellarius, the chief of the notarii or tabelliones, who prepared writs and legal instruments.
- Apophoreta, a shrine; reliquary.
- Aportare, to reduce to poverty.
- Apostare, to break; offend.
- Apostilla, a papal letter dimissory.
- Apostolicus, the pope; a legate; a bishop.
- Apothecarius, a steward.
- Appanagium, the portion of a young prince.
- Apparitor, a summoner; bishop's attendant.
- Appellare, to appeal; to bring an action for felony.
- Appendiciæ, pent-houses.
- Appsonare, to institute.
- Appodiare, to cling to; lean.
- Appreviamentum, profit.
- Appruare, to appropriate.
- Appruntare, to borrow.
- Aquittatus, acquitted.
- Aralia, a consecrated place.
- Aralium, arable.
- Arbalistarius, a cross-bow man.
- Arcarius, a treasurer.
- Archi-capellanus, the high chancellor.
- Archonium v. Arcomum, a mow, stack.
- Arenda, charge.
- Areniare, to rain.
- Aribanum, fine for default of military service.
- Armarium, an aumbry.
- Armilausa, a sleeved cloak.
- Armilustrum, a muster.
- Arraiatus, arrayed.
- Arrectatus, accused.
- Arreragium, residue, arrears.
- Arreniatus, arraigned.
- Arrentari, to rent.
- Artificarius, an artificer.
- Artura, test of metal by fire.
- Arura, sown-lands; crops.
- Ascensorium, a ladder; stair.
- Ascriptitii, vassals.
- Ascus, a vessel; boat.
- Aspersorium, a holy-water sprinkler.
- Assailire, to assault.
- Assartare, to reclaim forest land for cultivation.
- Assath, clearance; an oath.

- Assecurare, to secure.
 Asseratores, taxors of a fine.
 Assiata, a paling.
 Assidere, to apportion a tax.
 Assisa, the sess. *i. q.* assessio; the assizes.
 Assisus, assessed.
 Astrahilthet, to restore double.
 Astrum, a hearth.
 Atarniatus, tapped.
 Ategar, a javelin.
 Athe, an oath.
 Atheling, a noble.
 Atramentum, a court; ink.
 Attachiare, to arrest.
 Attinctus, attainted.
 Attornare, to assign.
 Attornatus, a messenger; proctor; syndic; representative.
 Auca, a goose.
 Auctionarii, brokers.
 Audientia, a suit of hearing.
 Auditor contradictorium, an official who heard exceptions against charters, &c.
 Auditorium, a parlour.
 Aula ecclesiæ, the nave (Twysden, p. 1293).
 Aula hospitum, the guest-house.
 Aulæa, hangings.
 Auriflambra, the orange-coloured standard of St. Denis.
 Aurifrigium, a fringe of gold.
 Austurcus, a Spanish jennet.
 Auxilium, an aid, subsidy.
 Averagium, farm-stock; payment to the lord for the right of using it.
 Avetcorne, a service of tenants rendered by the use of their horses, &c.
 Avera, beasts of draught and burden.
 Avisamentum, counsel.
 Avursus, worse.
 Aysiamentum, a convenience, easement.
- BACANDA, a thief.
 Baccile, *v.* baccina; a dish.
 Bagga, a bag.
 Baila, bail.
 Baillus, a bailiff.
 Bainbergæ, cuisses; greaves.
 Bajuli, domestic officials of a bishop.
 Balanx, a balance.
 Balatro, a knave.
 Balcanifer, a standard bearer.
 Balcum, the principal beam.
 Baleus, a rod.
 Baldecinum, cloth of gold.
 Ballare, to dance.
 Balliund, a guardian.
- Ballium, a bailey; keep.
 Balliva, a bailiwick.
 Bancarium, a covering of tapestry; curtain.
 Banci narratores; advocates in the court of pleas.
 Bancus, a form; a bench.
 Bancus regis, King's bench.
 Bannerati, proscribed; banished.
 Banna Leuca, the enclosure and territory of a convent.
 Bannerium, a banner.
 Bannere, to raise the country; cite; enact; banish.
 Bannum, bans; a mulct; tribute; proscription; proclamation; territory.
 Baratator, an impostor.
 Barator, a litigious person.
 Barbarus, an uncle.
 Barbecanus, a watch-castle; an advanced work.
 Barbota, a barbed weapon.
 Barca, a barque.
 Baricellus, a sheriff's officer.
 Barillus, a barrel.
 Barlia, territory.
 Barmbraccus, a lap-dog.
 Barrera, bars.
 Barton, a domain; a farm.
 Baselardus, a long dagger.
 Basilica, a church.
 Bassetum, baize.
 Bastenicum, close ward.
 Bastum, a pack-saddle.
 Batalere, *v.* battere, to beat.
 Bateria, a wash-house.
 Batilagium, freightage.
 Batillus, boat.
 Batsuayns, oarsmen.
 Baubella, jewels.
 Bauca, an ewer.
 Bauga, a bracelet; booth.
 Bayardus, bay.
 Bazan, red sheep-skin.
 Beconagium, light dewes.
 Bedel, a collector; apparitor.
 Bedelveri, bandits.
 Begia, *v.* Buria, a town.
 Beltis, a rosary.
 Benatura, a holy-water stoup.
 Bercariæ, sheep-walks.
 Bercarii, shepherds.
 Beregafol, barley-tax.
 Berewick, a detached member of a manor.
 Berharii, bear-wards.
 Bernet, fire.
 Berquarii, shepherds.
 Bersare, to injure.
 Bersarii, wolf-hunters.

- Berton, a farm with its barns, yard,
 and stock.
 Besacia, a pick-axe.
 Besca, a mattock.
 Beudum, a table.
 Beveragii, beaver-hunters.
 Bibarhunt, a beagle.
 Biduana, a two days' fast.
 Bigata, a cart-load.
 Bigerra, motley ; tartan.
 Bigla, the watch.
 Bilaga, a bye-law.
 Binna, a stable.
 Birefridus, a belfry.
 Birretus, a cap ; little cloak.
 Bisacuta, a black bill.
 Bissa, a hind.
 Bissus, hinds' fur.
 Bladum, grain.
 Blanchettum, a blanket.
 Blaserius, blazing.
 Blestium, turf.
 Blodwith, a mulct for bloodshed.
 Blodium, blue.
 Blondus, yellow-haired.
 Bluettum, blue woollen cloth.
 Blutare, to quit.
 Bocland, hereditary land held by
 charter ; freehold.
 Boia, a box.
 Bombarda, a cannon.
 Bonda, master of the house.
 Borda, a board.
 Bordare, to fight.
 Bordarius, a cottager ; labourer ; out-
 door servant.
 Bordus, a mule.
 Borough English, law by which the
 younger son was the heir.
 Bordlode, tenure by which tenants
 were bound to cut wood for the lord.
 Borgha, *i.g.* decennia, a burgh in-
 habited by ten men.
 Borgh-pledge, surety ; pledge.
 Borsholder, the chief man of a hundred.
 Boscum, a wood.
 Bostaria, cow-stalls.
 Borthsilver, *v.* bordpenni, payment for
 the erection of a booth at a fair.
 Bota, a boot ; repairs ; compensation ;
 a pack.
 Botaleria, a buttery.
 Bovata, an ox-gang.
 Bovecta, a heifer.
 Braccæ, breeches.
 Bracha, a cloak.
 Brachettus, a little hound.
 Bracinum, the bakery.
 Braconarius, a hound.
 Brandenum, a wrapper ; corporal.
 Brannum, bran.
 Brasium, malt.
 Brede, fraud.
 Brennum, bran.
 Breve, a brief ; writ.
 Briga, strife ; disturbance.
 Brigbota, repairs of a bridge.
 Broccarius, counsel in matters of
 contract.
 Broglius, a stock of eels.
 Brudatus, embroidered.
 Bruera, heath ; briars.
 Brullatus, purified.
 Brusa, brushwood.
 Brusura, a bruise.
 Bucca, a buss ; a ship.
 Buccilla, a morsel.
 Buccillarius, a vassal ; parasite ; thief.
 Buccellus, a bottle ; a butt.
 Buccus, a stag.
 Bug, lambs' wool.
 Bulettum, a boulding-cloth.
 Bulla, a seal.
 Bundæ, bounds.
 Burdari, to fight at quarter-staff.
 Burdo, a shawm.
 Burgagium, tenure of a burgher.
 Burgaria, burglary.
 Burghbreche, breach of faith.
 Burghmote, the town council.
 Burgus, stronghold ; single house ;
 castle ; a town.
 Burgware, a burgher.
 Burkbote, tax for repairs of a town.
 Burkman, a burgher.
 Burica, a laver ; wattled hut.
 Buricus, a nag.
 Burnettus, linen sheet ; woollen cloth.
 Burrum, stuffing of a saddle.
 Bursā, a purse.
 Bursarius, a scholar living on a stipend.
 Buscha, bushes.
 Bussa, a tress ; strip.
 Bussellus, a bushel.
 Buthescarlus, a sailor.
 Butica, a cup.
 Buter, a bittern.
 CABILLINUS, a vessel.
 Cablicia, windfalls.
 Cabulus, an engine for destroying
 walls.
 Cacabus, a boiler ; pot.
 Caccessollus, a bailiff.
 Cacherellus, a bailiff.
 Cadmeus, a cameo ; sardonix.
 Calameo, a neighbour.
 Calcelum *v.* Calceia, a causeway.
 Calcifurnum, a limekiln.
 Calendarium, the roll of saints
 honoured by a community.
 Caliga, a boot.

- Calix, a chalice; they were formerly of wood (Canons 785, c. 10), but Pope Urban, and the Council of Rheims, 874, enacted that they should be of gold, silver, or tin. (Durand. i. c. iii. § 44, 45.) They were not to be of horn or wax. (Canons 1071, c. 16; 1175, c. 16.)
- Calvarium, an artificial mound with three crosses. Remains of a Calvary may be seen at Lewes priory.
- Calumnia, a claim.
- Cambra, a brewer.
- Cambiare, to exchange.
- Cambipartitor, one who brings a suit for another, to share the profits.
- Cambuca, a pastoral staff.
- Camera, a chamber; the treasury.
- Camerarius, a chamberlain.
- Cameria, the office of chamberlain.
- Camicus, woollen cloth.
- Campanagium, a relish eaten with bread.
- Campania, champaign country.
- Campio, a champion.
- Campus, a battle-field.
- Canabacium, canvas.
- Canettus, a little hound.
- Canevasium, canvas.
- Cancellum, a battlement, rail, fence; the balustrade which divided the choir from the sanctuary; the chancel, choir, "An laici sint pertinaces ut sint in cancello cum clericis," 1253. (Gale i. 324). Cancellum ecclesiæ Cantuar. Conradus Prior, 1114-28, *egregiè picturâ decoravit.* (*Ibid.*)
- Cellarius, a chancellor.
- Candlebeam, the rood beam.
- Canonicus, a canon; there were canons secular (A. S. i. 436); residentiary (p. 447), and non-resident (p. 455).
- Cantellum, a handful.
- Capelare, to break.
- Capella, a little cope; a chest, or reliquary; a chapel; a place where reliques were kept. About the 10th century the reliquary was called capsæ, and the building in which it was preserved a chapel.
- Capa clausa, or manicata, a cope put on by an opening for the head, ("introitum caputii") and used at ordinations; a riding-hood; a cape; a priestly vestment; a cope; the canonical or choral cope, worn over the surplice only at the high festivals, which were therefore called Festa in Cappis.
- Capellus, a hat; a breastplate.
- Capero, a cowl.
- Capellanus, an officiating priest; assistant minister; curate; chaplain of a chantry, or nunnery. (Canons 1261, c. 20; 1222, c. 37; 1347, 1; 1236, c. 35.)
- Capitagium, capital; chattels; fine paid at a tenant's death; rent.
- Capitaneus, a captain.
- Capitare, to extend; abut.
- Capitale, chattels; *i. q.*, ceapgilde (Saxon, *ceape*, vendible).
- Capitellum, a keep.
- Capitula, little chapters; the heads of canons; the summary of constitutions.
- Capitulum, a chaplet; a decree.
- Capitium, a hood.
- Capitolium, head-money; poll-tax.
- Cappa, a cope.
- Capreolus, a roe.
- Capsis quam feretrum appellamus (Matt. Par. p. 1038), a chest; reliquary; *i. q.*, cista.
- Capsellum amisit, he lost all his priestly ornaments.
- Capucium, a hood.
- Caput quadragesimæ s. jejunii, Ash Wednesday.
- Caput terræ, the lord of the manor.
- Caratres, a caraval; ship.
- Carbones forestæ, charcoal; marini, sea-coal.
- Carcannum, gaol.
- Carcare, to charge.
- Cardinales, from the title (*cardo*) of the church which they served, at Rome, in the regulations of P. Evaristus, c. 112, and P. Fabricius, c. 240, and were thence called *regionarii*, attached to one of the fourteen districts into which the city was divided. The cardinals in the cathedrals of Ravenna, Aquileia, Milan, Pisa, Benevento, Compostella, and St. Paul's, London, are minor canons, *canonici ordinarii*. The primitive cardinal priests at Rome attended to christenings, converts, and the tombs of the martyrs. The deacons had the charge of the poor.
- Carcorium, a carcass.
- Carecta, a cart; a carrack.
- Caretarius, a cart-horse.
- Caristia, famine, failure.
- Carniprivium, carnival; shrovetide.
- Carochium, a cart with a standard, carried out to battle, as the men of Milan had the banner of St. Ambrose.

- Caroli, australem partem claustrum ad usum studiosorum Confratrum nostrorum vitreari fecit (1472—1494) et ibidem novos textus quos carolos ex novo vocamus perdecentes fecit. (A. S. i. 146.)
- Carrata, a waggon-load.
- Carrate, carried goods.
- Carropera, cart service.
- Cartaria, the muniment-room (Gale, i. 97); a chantry endowed for a chantry priest (Cantarista, Presbyter Capellanus, p. 447) with rents of houses or lands. (A. S. i. 146.)
- Cartularium, a collection of contracts, deeds, privileges, and documents relating to churches.
- Caruca, a plough.
- Carucagium, tax on plough land and earth.
- Carucata, a plough land.
- Casale, a cottage.
- Casamentum, a tenement.
- Cassata, a house with land sufficient to maintain a family.
- Cassatus, married.
- Casula, a chasuble.
- Castellanus, the keeper of a castle.
- Castilla, monastic buildings.
- Catalla capitalia, chattels.
- Cathedra, a bishop's throne. (Cathedra velata, S. Aug. Ep. cciii., S. Athan. Apol. ii., cathedram episcopalem a. MCLIV. Hugo conscendit. A. S. i. 720; cathedram magni altaris et medietatem chori depinxit 1174-89. Ib. 631.)
- Caucus, a cup; (Bede, H. E. ii. 16), where the first public drinking fountains are mentioned.
- Caulculata, a wizard; juggler.
- Causini, Italian usurers.
- Cautionalis, a matter of bond.
- Cavilla, a tile-peg.
- Cayja, a quay.
- Celere, a tester.
- Cella, a cell; a dependent monastery; c. infirmorum, the infirmary.
- Cellarius, the president over the domestic concerns of the monastery; the bursar and chief butler, &c.
- Cellatura, ceiling.
- Celura, a canopy.
- Cementarius, a mason.
- Cendalum, silk stuff.
- Centinga, discovery; citation.
- Centenarius, the chief of a hundred.
- Centonizare, to make centos.
- Ceola, a ship; hulk.
- Ceorlus, a rustic carl; churl.
- Ceorlman, a rustic.
- Ceppagia, stocks of trees.
- Cercellus, a teal.
- Cerna, a choice.
- Ceragium, wax-shot; money to buy wax.
- Ceranium, payment for sealing a legal instrument.
- Cereus paschalis, the paschal taper.
- Chaceo; a drove; chace.
- Chalamus, a hautboy.
- Chalo, a coverlet.
- Chapel, for other derivations than those given in the text, see Staveley, Hist. of Ch. p. 111.
- Charaxare, to engrave; write.
- Charlophylax, a registrar.
- Charnellus, a battlement.
- Charner, a charnel-house.
- Charta, a deed of conveyance sealed; a contract; caudata, a charter with the ribbons and strings on which the seal was made; charters (chirographa) were written in the Saxon characters till the time of Alfred, when the Norman writing was adopted. (Gale, i. 70, 85, 98.)
- Chelandrium, a ship.
- Chemenium, a road.
- Chirotheca, a slave.
- Chorus, the choir. On the right sat the abbat, and on the left the dean; hence the monks were said to be in choro abbatis *v.* prioris, as we now use the terms cantoribus *v.* decani; chœur, coro, chor.
- Christianitas, a bishop's function; curiæ chr., the bishop's court; decani christ., rural deans.
- Chrysom, a white cloth put on a newly-baptized child (Can. 1223, c. i.).
- Church, το κυριακόν; the Lord's house; cyric, kirk (Conc. Anc. c. 13; Neoc. c. 5; Laod. c. 28; Euseb. H. E. lib. ix. c. 10; B. Rhenan. ad Euseb. Hist. lib. x.) as Domkirche is derived from Dominicum. (S. Cyprian de Op. et Eleem.; S. Jerome, Chron. Ol. 276, a. 3.)
- Churchseed, a measure of wheat offered to the Church on St. Martin's day.
- Ciborium, a pavilion over the altar, supported on pillars with a roof or canopy, round which were drawn curtains at certain moments during the celebration.
- Cilicium, hair-cloth.
- Cingula, a girth.
- Ciphus, a cup.
- Circa *v.* circata, the patrol of the cloister.
- Circulator, a cooper.

- Circuli, hoops.
 Cisera, strong drink.
 Cisimus, ermine.
 Cissara, vetches.
 Cissor, a clothcutter.
 Clameum, a claim.
 Clarigarius, a herald.
 Clario, a trumpet.
 Clatrum, a chantry.
 Clausula, a little close.
 Clausum, a close; clausum Lichesf. dividitur in duas partes quarum altera dicitur major, altera minor. (A. S. i. 459.) Campanile combustum fuit in clauso. (Lichesf., A. D. 1315, ib.) Paschæ v. inferioris, Low Sunday. (Matt. Par. 496.)
 Claustralis, cloistered; a monk not in office, monachus obedientiarius v. claustralis. (Matt. Par. 1057.)
 Claustrum, cloisters. For a description of the various cloisters, see Matt. Par. 1057.
 Claustrura, an enclosure.
 Cleia, hurdles.
 Clepta, a thief.
 Clibanus, a large oven.
 Clida, a hurdle engine for hurling stones.
 Clipeilus, a knife.
 Clito, a prince. (Matt. Par. 999; Gale, i. 162.)
 Clocherium, a bell-tower.
 Clusa, a monastery.
 Coccio, a whining beggar.
 Coccula, a cowl.
 Coclearia, spoons.
 Codicillus, a charter; land-boke.
 Cœlum, a ceiling.
 Cœna pura v. Domini, Maunday Thursday.
 Cœnaticum, table-money.
 Cœlatorium omni decore splendidum in inferiori basilicâ cœlatorium deauratum; neonon et testitudinibus lapideis, in subnixis eidem basilicæ alis, etc. (1464. Gale, i. 535.) Vaulting; roof.
 Cofra, a coffer.
 Cogga, a ship.
 Cognitio, coat armour.
 Cointises, natty; smart.
 Colerum, a collar.
 Collarum, a gorget.
 Collatio, presentation to a benefice; conference of the monks after reading the Scriptures.
 Collecta magistra, the collect of the day.
 Collectarium, the book of collects.
 Collettum, the seal used for tax-briefs.
 Collificium, contempt.
 Collistrigium, the garotte.
 Collobium, a tabard; a lawyer's cowl.
 Colloquium, parley.
 Colonia, a house with a piece of land sufficient to keep a labourer and his family.
 Coloniacum, a labourer's service.
 Colpus, a blow.
 Columbare, a dove-cote.
 Comitiva, a company; escort.
 Comerciones, the frontiers; marches.
 Commissarii, commissioners.
 Communa, (1) the commonalty; (2) commons of food.
 Communia, train-bands.
 Compositores, commissioners or referees appointed to settle differences between a bishop and a chapter. (A. S. i. 544.)
 Compotus, an account.
 Compurgatores, a kind of preliminary jury to decide on the guilt or innocence of an accused person.
 Companagium, all food over bread and drink.
 Compellatio, a charge.
 Concha, (1) an apse; (2) a foot-tub. Fratres pedes suos diligenter emundent, venientes qui ad Mandatum hebdomadarii ministri, abbatem antecedentes, mandatum agunt, quos sequitur in conchâ suâ pedes lavans, ministrantibus sibi quos voluerit ad hoc obsequium, quos extergat, et osculetur. (Monast. Anglic. i. xxxviii.)
 Concamerationem, quæ est ultra majus altare pictura venustans. (Matt. Par. 103.) Vaulting.
 Concio, a sermon. In more habuit et primus omnium decanorum concionem ad populum quolibet die dominico habere ad tempus hore dimidiatæ. (A. S. i. 456.)
 Concubina, the intolerable name given to a priest's wife. (C. 1129.) De presbyteris et concubinis eorum fiebat sermo de uxoribus sacerdotum, in concilio apud Londoniam. (Gale, ii. 477; de Clericis uxoratis, 1273; ib. 227.) In 1222 they were forbidden. (Langton's Const. c. 31.)
 Condimentarii, confectioners.
 Conductitiis, a stipendiary chaplain.
 Confessio, a crypt; martyrdom; undercroft.
 Congildo, a co-partner.
 Conjectare, to contribute.
 Conquestio, acquisition.
 Conradium, a corrody; maintenance and pension in a monastery, in perpetuity or for a time.

- Consideratio curiæ, judgment.
 Constamentum, costs.
 Constantiæ, expenses.
 Consuetudines villatæ, payments and services due by feudal tenants.
 Consuetudinarium, a book of conventional customs.
 Contentia, the contents.
 Contradictum, a rejoinder.
 Contratenere, to detain unlawfully.
 Contribuales, relations.
 Conus, a coin.
 Conventiōnare, to covenant.
 Conversus, a lay brother.
 Coopertor, a tiler.
 Coopertoria, cowl; frock; a coverlet.
 Coopertum, a covert.
 Coopertura, a horse-cloth.
 Coquina, a kitchen.
 Corabus, a coracle.
 Coreare, to curry leather.
 Corniari, to wind a horn before hunting the deer.
 Coronator, a coroner.
 Corporalia v. palla, the fine linen cloths spread over the paten; another kind of Pallum was laid over the altar.
 Cortinum, a curtain.
 Cortis v. Curtis, a court; a garden; yard; pound.
 Coscez, cotters.
 Costa, the coast.
 Costrelli, wine-cups.
 Cosinus, a cushion.
 Corsned, consecrated bread, on which oaths were administered.
 Costera, the coast.
 Court of Pie Poudre, court for the relief of hawkers; known as Pieds poudreux.
 Crota, a cave; crypt.
 Crotta, a crowd; little fiddle.
 Cota, a cot; sheep-cote.
 Coutheutlaugh, harbouring an outlaw.
 Coterellus, a brigand; cotter.
 Cottarius, a cottager.
 Craspisus, a grain-press.
 Craticula, a gridiron.
 Craticulatis, trelliced.
 Cremabilis, inflammable.
 Credentia, credentials; the credence-table, *παρὰρῳδῆσον*.
 Crista, the cresting, a chaperell of a shrine. (Matt. Par. p. 1010.)
 Crocardus, base money.
 Crofta, a little close.
 Croclus, a hook.
 Cruperium, a crupper.
 Crusta, plates of gold.
 Culacium, a lean-to.
 Culdæ, boilers.
 Cultellus, a knife.
 Cultertagium, servitude; a word of reproach.
 Cuna, a vat; can.
 Cuneus, a coining iron.
 Cura, the hospitaller; the circa; a monastic official set over the parLOUR.
 Curia, a court; household.
 Curialitas, a gratuity.
 Cursarius, a corsair.
 Cursor regis, a pursuivant.
 Curtana, the sword of King Edward the Confessor; the sword of Mercy.
 Curia Abbatis. (C. 975, at Croyland.)
 —Stabulo granario et pistrino tota pars occidentalis curiæ abbatis contra prospectum villæ claudabatur; pars verò australis cum aula hospitum et ij. cameris ejus; pars orientalis cum sutrino et cum aula fratrum conversorum, deinde cum abbatis coquina, aula, camera et capella, quæ claustrum monachorum claudabant versus occidentem, pars autem abbatihæ muniebatur porta magna cum contiguo versus orientem pauperum diversorio. (Gale, i. 53.)
 Curtelagium, a herb garden and house adjoining.
 Curtillum, a little court (*i. q.* Curtis v. Curtina).
 Curuca, a ship.
 Custagium, expenses.
 Custodiæ, wards.
 Custos Almariorum (Gale, i. 104), the keeper of the aumbries in which the books were kept; the Gilbertines who read in their cloister were desired to return their books into the armariola.
 Custos Ecclesiæ, a rector.
 Custus, cost.
 Custumarius, one who paid the foresters for permission to pasture his flocks or herds; a tax or customs collector.
 Cua, a vat.
 Cyclas, a surcoat.
 Cyreath, an oath administered to persons chosen out of a number; the reverse of reinath.
 Cyricsceatum, church scot; a recognitory service due to the lord from the tenant on church lands; church dues paid on land, as primitiæ seminum.
 DADUS, dice.

- Daeria, a dairy.
 Daggerius, a dagger.
 Dais. Priore prandente ad magnam mensam quam Dais appellamus. (Matt. Par. 1070, 1140.)
 Dalmatic, a vestment.
 Dama, a doe.
 Damnationes, damages.
 Danegild, the tribute to the Danes.
 Dapifer, a serving-man; high steward *i. q.* Discifer.
 Dapificus, a cook.
 Dapilitas, liberality.
 Dardus, a javelin.
 Davata, a land-measure.
 Deadvocare, to desert a cause.
 Dealbare, to silver coinage.
 De alto et basso, high and low; a form attributed to arbiters who have power to decide a controversy absolutely.
 Debatum, strife.
 Decenia, title.
 Decius, dice.
 Defendere, to prohibit.
 Defalta, default.
 Defensa, a fence.
 Defensivæ locorum, places committed to the charge of the sheriff.
 Defensor, a guardian; advocate.
 Deferciare, to face; take by violence.
 Defristare, to beat; bastinado.
 Deguttare, to lick.
 Dei iudicium, ordeal.
 Delatura, the payment of an informer.
 Demanda, a demand.
 Denarius Sti. Petri, Rome-penny; Rome-scot.
 Denna, a dene; a drive.
 Deodanda, anything by which life is unduly taken.
 Depersonare, to dishonour.
 Derationare, to deraign; prove one's point in law.
 Derefeld, an enclosure of deer.
 Derittum (directum), right; custom.
 Derobare, to rob.
 Destrarius, a charger.
 Descubitare, to bite on a sudden.
 Denter, a pace; a measure.
 Destina; cella sive destina (Angl. Sac. ii. 96; Bedæ Hist. iii. c. 17), a buttress; pillar.
 Diaria, daily; diet.
 Diatum, daily.
 Dies, maintenance for a day;—ad piscem, fish days.
 Dies magnus, Easter; votorum, marriage day.
 Dieta, a day's journey.
- Diffidare, to defy; v. diffiduciare, to proclaim war.
 Diligiatus, outlawed.
 Discarquere, to discharge.
 Discapia, escape.
 Disciplina, scourging.
 Disconfitura, discomfiture.
 Discopulare, to discouple.
 Disfacere, to deface.
 Disloqui, to talk idly.
 Dismannire, to call out; cite.
 Disparagare, to disparage; to give a ward in marriage to an inferior; to reconcile.
 Dispensa, a dispense.
 Disrationare, to plead; litigate; to decide; to argue counter.
 Disci, round dishes.
 Disclausus, disclosed.
 Discredere, to discredit.
 Dissaisare, to disturb possession; to divert; the reverse of saisire, to give possession.
 Districtio, a distress.
 Distringire, to claim or assess.
 Disvadere, to take out of pawn.
 Divisa, signature of a will; a landmark; partition.
 Diuscule, awhile.
 Doana, a custom-house.
 Dodda, a measure of oats.
 Dolæ, doles.
 Domagium, damage.
 Domesday, a description or census of the realm.
 Domesticus, a seneschal.
 Domicella, a damsel.
 Domicellus, a prince; squire; valet.
 Dominica Sitientes, Saturday before Passion Sunday.
 Dominicalis tabula, the water-table.
 Dominicum, a demesne; the Holy Eucharist; a church.
 Domnus, an ecclesiastical title of honour; dom.
 Domus Columbæ, a church; hence the name of "the body" and wings" (alæ, aisles).
 Domus conversorum, the lay brothers' house; Rolls office; d. eleemosynarium, the almonry.
 Dorsarium, a pack-saddle.
 Dossale, hangings behind the altar (A. S. i. 649); or the stalls of the clergy (Durandus, i. c. iii. § 23); the hinder part of a chasuble (A. S. i. 640); sometimes called tapesium (Matt. Par. p. 1006).
 Dosserum, a pan.
 Dotalicium, dowry, *i. q.* doarium.

- Draconarii, dragoons—from the old British standard “the dragon.”
 Dragetum, buckwheat; syrup.
 Drappa, drapery; clothes.
 Draschium, boiled barley.
 Drascus, grains.
 Drenches, tenants by military service.
 Dressorium, a dresser.
 Dretum, a hundred.
 Drinclean, Scot ale.
 Δρομικος, the Basilican shape.
 Dromundus, a large ship; *i. q.* dromo.
 Druthgus, *v.* drurgus, a throng.
 Druthe, betrothed.
 Ducarius, a leader.
 Ducicolum, a tap.
 Dulgtus, deserted.
 Dunarium, briars.
 Dunum, a hill.
 Duplana, a forced march.
 Durco, an armed boat.
 Durpulum, a vestibule.
 Durslegi, blows without wounds.
 Dyptycha (folded together), church registers.
- EAGLE.** (Analogion *s.* aquilam æneam procurari fecit A.D. 1419-1510. A. S. i. 148.)
 Eahtayn, eight men.
 Ealdor, princely dignity.
 Ealahus, an ale-house.
 Eastintus, the east; easterling.
 Ebdomadarius, the officer of the week for church or conventual duties.
 Ebdiau, a succession-tax paid by the Welsh.
 Eberemurda, proved murder.
 Ecclesia, the nave. (Dur. i. c. ii. § 23.)
 Ecclesia commendata, a temporary revocable tenure in charge; *e.* titulata, a perpetual tenure during life.
 Ecclesiastica sepultura, Christian burial.
 Ecclesiasticus baculosus, a bishop or abbot.
 Edia, ease.
 Edel, landed possession.
 Efforciate, forcibly.
 Effractores, burglars.
 Egyptiani, gypsies.
 Elargatio, enlargement.
 Eleemosina regis, Rome-scot, or hearth-penny; *e.* pro aratris, plough-money, a tax of one penny on every plough for the relief of the poor.
 Eleemosynaria, the almonry; the place where the conventual alms were dispensed.
- Emenda, amends.
 Emne, Christian brother in Christ.
 Emphiteosis, tenure on condition of improving land.
 Encennia, a festival.
 Englecheria, English-birth.
 Eodorbyrce, breakage of a hedge.
 Eorla, a count, earl.
 Epacare, to appease.
 Epidecen, a monk's outer dress; *ἐπεδύτης*.
 Episcopium, a bishop's palace.
 Epistola, a charter, will, letter.
 Epistolarium, *v.* Apostolus, the book of the Apostles.
 Equicium, a stud of horses.
 Equilocus, brave; truthful; prepared for any emergency.
 Equitatio, a party of cavalry.
 Era, a period of time; entry of money items; a weight; a heading.
 Erminius, a vassal; faithful follower.
 Esbrancatura, lopping of branches.
 Esca, mast; pannage.
 Escambium, exchange.
 Escapium, an escape.
 Escarletum, scarlet.
 Escæta, *v.* exadentia. Escheats, goods falling to the lord from failure of heirs, or fault of the tenant; forfeitures.
 Eschætores, the collectors of the property of the dead which fell to the Crown.
 Escheccum, check.
 Eschipatus, well equipped.
 Escuagium, shield service.
 Essarta, reclaimed lands; or clearings in a wood.
 Essay, say; serge.
 Essasoniare, to exonerate; pardon non-appearance in court.
 Estamina, a woollen shirt.
 Esterlingus, a silver penny; standard coinage
 Estivale, a slipper. The initial *es* corresponds to the French *le*.
 Estovarium, rations; right to cut wood on another's land.
 Estrepamentum, wholesale stripping.
 Es viride; verdigris.
 Eulogia, offerings to God.
 Evidentiæ, codicils; landbokes; charters; evidences.
 Evidicare, to obtain possession by award of court.
 Eurie, spurious.
 Ewa, a law.
 Exactor, a collector.
 Examinatio Corporis Christi; ordeal by the Eucharist.

- Examitum, rich silk.
 Excommunicare, sometimes, simply to discom-
 mon.
 Excurtare, to curtail, cross.
 Exedra, an apse. (Durandus, i. c. i. § 19.)
 Exennium, a gift ; service.
 Exfestucalis, a surrender.
 Exitus, rents and issues.
 Exlegare, to outlaw.
 Exoccupare, to dispossess.
 Exonium, an excuse.
 Exordinaire, to degrade ; deprive of holy orders.
 Expeditare, to law dogs ; to cut off the claws of their right paw.
 Ex possibile, unwillingly.
 Extenta, valuation of land.
 Extrahura, strayed cattle.
 Extolneare, to free from tax.
 Extorpare, to banish.
 Extracta, estreats ; a fine.
 Exufflare, to curse.
 Exuperare, to subjugate ; seize.
 Eylescia, the right of property of the eldest son.
 Eyre, a journey ; circuit.
- FABULA, a compact.
 Factio, a feud ; *i. q.*, faida et fehte ; right of private warfare.
 Factum, a deed ; charter.
 Fagatum, a faggot.
 Faida, a feud.
 Falangus, a jacket.
 Falcacio, mowing.
 Faldatæ, land folded with sheep.
 Falda, a fold ; enclosure hurdles.
 Faldagium, the right of folding sheep on land (or faldasoca.)
 Faldistorium, enclosed seat by rails ; faldastorium, or folding seat ; ut una cathedra quam vulgariter faldistolam nuncupamus, allata poneretur in medio super tapetium quem locum 'judicium' nuncupamus, et ivit abbas sessum super illud sedile. (Matt. Par. 1045.)
 Faldwerthi, men of age to be included in a Saxon guild.
 Faliere, to fail, miss.
 Fallum, fail.
 Falsare, to rebut ; disprove.
 Falsonarius, a forger.
 Familia, a household ; hide ; mansion.
 Fano, the maniple.
 Fasciola, straps ; gaiters ; strings.
 Fegange, open theft.
 Felagus, a fellow.
 Felo, a felon.
- Feloda, deadly hate.
 Felonia ; crime for which a vassal forfeited his fee.
 Fenatio v. fenacea, fawning time ; fifteen days before and fifteen days after the feast of St. John Baptist.
 Fengeldtante, to resist an enemy.
 Feodaring, a vassal.
 Feodatus miles, a military tenure under barons, castellans and vassours.
 Feodi firma, fee-farm.
 Feoditas, fealty.
 Feodum, a fee salary.
 Feofactio, enfeofment.
 Feofare, to confer a fief.
 Feoffare, to admit to the legal possession of a fee.
 Ferancus, fierce.
 Ferdwerthi, men of an age to be called out for service ; motwerthi, men of age to take part in the mote assembly.
 Ferendarius, a proctor.
 Feria, a week day ; a name introduced by Pope Sylvester (c. 316) ; a fair ; a ferry.
 Ferita, a worm.
 Ferlingus, a farthing.
 Ferquidus, equivalent.
 Ferraria, farriery.
 Ferreamenta, iron tools.
 Ferrura, farriery.
 Ferrum giudiciale, the ordeal of hot iron.
 Festum, a ridge piece.
 Festum duplexa, great feast, which is commemorated ; *i. e.*, was a double office ; in cappis, when copes were used ; ix. lectionum v. xii. lect., where nine or twelve lections were read at matins.
 Festum mandibile, feast when flesh might be eaten.
 Feudalia, military fees.
 Feudofirma, the concession of a fee by a lord to a farmer for ever, on payment of a small rent.
 Ferula, a staff.
 Fidelitas, fealty.
 Fiducia, fidelity.
 Fihtwite, v. fighture, a fine for brawling.
 Filacium, a thick cord for filing papers, &c. ; hence the name of the official, a filazer.
 Filaterium, a reliquary.
 Filetale, *i. q.* sothale, beer-drinking, instituted by the bailiffs to please or plunder the men of the hundred.
 Filiolus, a godson.
 Fillo, a scamp.

- Filtrum, felt.
 Filum, midstream.
 Fines, a fine; ransom.
 Firdfare, summons to join the army.
 Firdwite, fine for neglecting the firdfare.
 Firlot, two gallons and a pint.
 Firma, a farm; affirmation; feast; rent; lease; *f. alba*, rent paid in money, or release from military service.
 Firmaculum, a brooch; *i. q.*, morsus.
 Firmarium, the infirmary.
 Firmatio, a supply of food.
 Firmarius, a farmer.
 Firmitas, a fastness.
 Flachia, a wrapper.
 Flacon, a cable.
 Fletum, an estuary.
 Flimena fyrthe, harbouring a fugitive.
 Florenus, a florin.
 Flotsom, wreck floating on the waves; et jetsom, cast out of a ship; et lagon, thrown up on the shore.
 Fluria, a fugitive.
 Focaria, a priest's wife; a cookmaid.
 Focis, a ditch; canal.
 Foculare, a chimney.
 Fodercorn, payment of oats in kind.
 Fodium, food; fodder.
 Fogagium, grass land not eaten down in summer, and pastured by cattle in winter.
 Folgare, to follow; serve.
 Folgarius, a follower.
 Folkland, common land; national stock; unenfranchised land; copyhold, not hereditary, disposable only by the king and his witan, and held for term of life.
 Folkmote, a public assembly.
 Foragium, fodder.
 Forbanitas, proscription; banishment.
 Forbator, a cutler; furbisher.
 Forbatudus, a man slain while endeavouring to injure another.
 Forcelettum, a fortress.
 Forcerius, a casket.
 Forciatus, forced; taxed.
 Fordratura, fur.
 Forecheapum, prohibited goods.
 Forefang, forestalling.
 Forefang, a seizure of stray cattle.
 Forera, a head (heaved) land in a field.
 Forestallire, to block.
 Forestallum, a forestalling; interruption.
 Forfex, a smith.
 Foricus, fur.
 Forisfamiliarē, to eject.
 Forisfacere, to forfeit; lose liberty.
 Foris factum, a forfeit.
 Forjudicare, to condemn.
 Forisjurare, to abjure.
 Formatæ, canonical letters.
 Formella, a fother.
 Formulæ, stalls, "in choro super quas fratres procumbere solent" (A. S. i. 496); they consisted of a miserere, or folding-seat, and antica the leaning-stock.
 Fornagium, baking.
 Forprisa, a reservation.
 Forrari, to forage.
 Forsarius, a casket; leathern bag.
 Forspecen, to forbid.
 Fortia, forte.
 Fortunium, a tourney.
 Forulus, a box; a scabbard.
 Fossa supplicii, punishment of women-thieves by drowning.
 Fossarius, a grave-digger.
 Fossatum, a ramparted camp.
 Fosterlean, to foster; rear.
 Fotaver, service of carrying goods in kind to the lord at Christmas.
 Franchesia, a franchise.
 Francisca, a Frank-axe.
 Franciscia, a liberty; franchise.
 Francus, free.
 Francus tenens, a freeholder.
 Francling, a freeholder.
 Franco plegio, the peace pledge, by which every freeman was bound under security to the crown.
 Fratres, friars. The Dominicans, who observed the Austin rule, were confirmed in 1215, by Innocent III.; the Franciscans in 1210; the Austin friars 1256, by Alexander IV., and the Carmelites in 1155.
 Freed, in ward; in trust; in another's keeping.
 Freeda, peace; a composition; fine; price of recovery.
 Friborga, a society of the ten chief men of a hundred who were mutual security for each other to the crown.
 Fridgild, a gild.
 Fridstol, sanctuary; "the stool of peace," at York, Beverley, and Hexham.
 Fridwite, a tax for desertion, or non-appearance.
 Frigidoræ, Phrygian-Dorian; the Eastern tunes in distinction to Occidentanæ, the Western ecclesiastical tunes.
 Frilagii v. Frilazin, freedmen.

- Frilingi, the intermediate rank among the Saxons between the eadling (or noble) and lazzi (or serf).
 Friscus, fresh.
 Frithburga, security, or suretyship for peace.
 Frithman, a member of a guild.
 Frithsolne, jurisdiction for maintaining the peace.
 Froccus, *i. q.* roccus, a monk's upper robe of wool.
 Frucisum, brushwood; underwood.
 Frussara, burglary.
 Frustum terræ, outlying land; or land not included in the measured acres of a field.
 Fructetum, a willow bed; sown land.
 Fuage *v.* focagium, hearth silver.
 Fugata, a chace; land not enclosed, and not subject to forest law.
 Fugator, a drover.
 Fugitivi, wanderers from their own parish.
 Fundatum, enriched with ornamental work.
 Fundicus, an office.
 Furca supplicii, the gallows for men-thieves.
 Furigeldum, a tax for theft.
 Furnagium, a tax for using the lord's oven.
 Furlongus, lands lying in such a manner that they can be ploughed with one furrow along their entire length.
 Furnesium, a furnace; oven.
 Furniare, to bake.
 Furura, ermine, fur.
 Fustamum, fustian.
 Fustare, to beat, cudgel.
- GABELLA, a tax.
 Gablum, a rent; gavelkind.
 Gabulum, a gable.
 Galium, a thicket.
 Galeria, a galley, *i. q.* galea.
 Galihalpeus, a small coin.
 Galla, a last.
 Galo, a gallon.
 Galloches, a peaked shoe.
 Gamacta, a blow.
 Gamalis, legitimate.
 Gammadium, triangular.
 Gamurdrit, murdered.
 Ganerhii, the condition of a man only not noble.
 Gansa, ganshapich, a goss-hawk.
 Gaola, a gaol.
 Garandia, a guarantee; warrant.
 Garba, a wheat-sheaf.
 Garcio, a horse-boy; page.
- Garda, wardships.
 Garde corps, a waistcoat.
 Gardrobe, a wardrobe.
 Gardianus, a warden.
 Garganum, bombast.
 Garnestura, garniture.
 Garniamentum, a garment.
 Garnishum, a service of plate.
 Garrena, a warren.
 Garsavese, pannage, fee for feeding hogs in a forest.
 Gasindus, an in-door servant.
 Gastaldus, the major-domo; steward.
 Gattus, an engine of war; a vat.
 Gaveletum, gavelkind, a custom by which all the children inherit alike.
 Gavella, male children.
 Gavelgilda, the rent-payer.
 Gaveloc, a javelin.
 Geburnus, a ploughman; a labourer.
 Geburscipa, neighbours acting as mutual sureties.
 Gelda, a fraternity; company; the town-council.
 Gelda, tribute; a tax.
 Geldabilis, rateable.
 Gelina, a sheaf.
 Gelondan, occupiers of the same land.
 Gemotum, a public assembly. The Wittena-gemote resembled the modern parliament; the folknote was annual for taking the oath of fealty and deliberation; the heirs-note was held twice a year, for the trial of criminal offences; the wardmote was the assembly of the wards of a town; the swainmote took cognizance of offences against the forest laws; the halmote was the court-baron.
 Genectum, the broom-plant.
 Generale, extra commons at the abbot's table.
 Generosus, of gentle birth.
 Genicula, a link in a pedigree; kinship.
 Gennades, women of noble birth who made an inferior marriage.
 Gentaculum, breakfast.
 Gereafa, the reeve.
 Gernreat *v.* Geneath, an occupant; farmer.
 Gersuma, a reward; fine; money-chest; the larger proportion of a property; expenses.
 Gersona, a composition.
 Gerulus, a porter.
 Gessal, a vassal.
 Gestum, yeast.
 Geuritnesa, testimony.

- Geuriseda, honourable.
 Giglium, a lily.
 Gignesium, a school.
 Gilda, a brotherhood.
 Gildala, a drinking feast, to which all contributed.
 Gillo, a vessel.
 Giltwite, a fine.
 Gladiolus, sedge.
 Gisarnia, a brown-bill.
 Gisilis, a witness.
 Glebe, the land and endowment of a church.
 Glesum, amber ; glass.
 Gobia, a district ; place.
 Goliardus, a juggler ; college servant.
 Gors, guort ; a weir.
 Gownia, a gown.
 Grafio, a grave ; count ; reeve.
 Grail, the gradual ; a service-book.
 Gramalla, a long lay dress.
 Granarium, the granary.
 Grangia, a farm with yards, barns, &c. ; the farm house in which the abbey bailiff and labourers lived under the charge of a monk.
 Gratare, to grant.
 Gratiare, to thank.
 Grava, a wood.
 Gravare, to crave.
 Grouna, a marsh.
 Grisettus, grey.
 Grisei monachi, the order of Savigny, afterwards united to the Cistercians.
 Grithbreche, breach of the peace.
 Grosa, a groat.
 Grua, a crane.
 Grudium, grist.
 Gruttum, grouts.
 Guadagium, guidance ; a guide's pay.
 Guadia, a salary ; custom ; pledge.
 Guagium, a pledge ; gage.
 Gualda, woad.
 Guardia, ward.
 Guerra, war.
 Guarnimentum, provision of necessaries.
 Guifare, to seize.
 Gula Augusti, Aug. 1.
 Gulerus, the opening of the cowl.
 Gulfus, a whirlpool ; bay.
 Guna, a fur-gown ; a coney.
 Gurges, a weir.
 Gurpire, to reject.
 Guttera, a gutter ; canal.
 Gutteria, goitre ; king's evil.
 Guysa, guise ; manner ; form.
 Gwalstavum, place of execution.
 Gyrovagus, a wandering monk.
 HABLE, a harbour.
 Hadenenga, malice ; respect of persons ; partiality.
 Hagius, hallowed.
 Haga, a town house ; a ha-ha ; ditch.
 Haggovelde, hearth silver ; payment paid on the number of hearths in a house.
 Haia, a fence.
 Haicii, hedges.
 Haisterabandi, an illegally armed body.
 Hakedus, a hake ; pike.
 Halfkoning, a semi-king.
 Halimotium, the manor-court.
 Halla, a palace.
 Hallus, a dry branch.
 Halsfagium, arrest ; fine.
 Ham, a dwelling.
 Hamallare, to implead.
 Hamfare, burglary ; breaking into a house.
 Hameldus v. Hamsell, a little village.
 Hamsoken, the liberty or immunity of one's own house.
 Hanaperium, a hamper.
 Handgruth, protection ; handfried.
 Handhalenda, holding a theft.
 Handborowe, the headborough ; the chief man in a friborg.
 Hangwitha, fine for illegal hanging.
 Hantesia, Hampshire.
 Hantglad, an arrest.
 Hapichunt, a hound.
 Haracia, a race of horses ; a stud.
 Harnasia, mail ; harness.
 Harthpenny, the tax on a hearth or fire.
 Hasla, a branch.
 Haspa, a hasp ; a bolt.
 Hastiludium, a tourney.
 Hauber, a chief baron.
 Haubercus, a gorget.
 Haubergellum, a hauberk, coat of mail.
 Haubergetus, a kind of cloth.
 Haya, a hedge.
 Healsfang, the pillory.
 Hebdomas major, holy week.
 Heck, a net.
 Heda, a little port ; a little landing-place.
 Hegira (flight), the date of Mahomet's flight from Mecca to Medina, A.D. 622, the first era in the computation of Mussulmen.
 Heier-lome, fixtures.
 Heinfar, flight of a servant.
 Helmus, a helmet.
 Henchman, a horseman.
 Henghen, a prison ; workhouse.
 Henricus vetus, Henry I.

- Heordfest, the goodman.
 Heordpene, hearthfeste; hearth-penny; Rome-scot; burn-penny; smoke-silver; a tax on hearths to be paid to the Pope.
 Heptateuchus, the Pentateuch, Joshua and Judges.
 Herenames, an illegal levy of troops.
 Herhault v. Hyraudus, a herald, quasi here-hound, faithful to a lord or host. The kings-at-arms were the servants of the king; those who served the princes of the blood were heralds; pursuivants were the inferior officials, prosecutores. Kings-at-arms: Garter was instituted by Henry V. Clarenceux (duchy of Clarence) of the same period, serves (as South-roy) for the south of Trent, as Norrcy (North-roy) for the north. The inferior heralds are Windsor, instituted, like Chester, by Edward III.; Richmond, by Edward IV.; Somerset, by Henry VIII.; York and Lancaster, by Edward III. The pursuivants are Rouge Croix, so called from St. George's cross; Blue Mantle, from the regal robe of France, assumed by Edward III.; Rouge Dragon, instituted by Henry VII.; and Portcullis, from the royal supporter and badge.
 Herbagium, right of pasturage.
 Herd, a hired servant.
 Here, an army.
 Herebannum, summons to join the army; fine for disobedience.
 Herefare, the march of an army.
 Heregeld, tax for paying an army.
 Hereget, the duty of a vassal to defend his patron.
 Heremina, ermine.
 Heremita, a hermit.
 Hereotum, provision for war, rendered by the tenant to a lord; the best chattel of a tenant accruing on his death to the lord.
 Heretochius, a marshal; commander.
 Herga, a harrow.
 Heribergare, to quarter or encamp an army.
 Heribergium v. Heristallus, a camp.
 Hereina, a heron.
 Herireita, an armed body.
 Herislit, disbanding.
 Hernesium, harness; baggage.
 Herpex, a pick-axe.
 Herschildt, military service.
 Hersia, a hearse; a rail round a tomb with taper spikes; a tomb; pall.
 Herthaman, the hearth.
 Heuses, military boots.
 Heyward, the keeper of a pasture.
 Hida, a portion of ground sufficient to employ one plough and maintain a family; a house; household; carucate; a hide contained four yardlands or 1200 acres; and five hides constituted a military fee.
 Hidagium, the rent of a hide.
 Hidgild, the price of a hide or skin.
 Hinderling, a good for-nothing.
 Hirciare, to harrow.
 Historia, a chronicle written in the first person, or by one concerned; annales, chronicles of events arranged under each year.
 Hinfa, arrest.
 Hlafordsocna, protection.
 Hlasocna, benefit of law.
 Hloth, a company numbering from seven to thirty-five men.
 Hlothbota, a fine for being in a wrong troop.
 Hluttres, weak beer in distinction to Welsh.
 Hlyt, *i. q.* hygid, v. hida, a share, &c.
 Hoba, a farm-house; cottage.
 Hobellari, light horsemen, from hobby a nag, or hobille a jack; a woollen jacket.
 Hocday (from hocken, to surround); Nov. 13, the day on which Ethelred murdered all the Danes; afterwards commemorated on Whit Tuesday.
 Hoga, a how; mow; hill.
 Holdes, a chief.
 Holt, a wood.
 Homagium v. Hominium, v. Hominiscum, vassalage; service rendered, with an oath of fidelity, by a freeman to his lord for his tenure or privilege.
 Homo de armis, a lancer; casatus, a house servant; chartularius, a freeman by charter; commendatus, a protégé; denarius, a man freed by the ceremony of casting a penny; ingenuus hyndenus, one of the three classes of Saxon population; a yeoman; (1) sixhindus, one whose life was valued at 60 shillings; (2) twihindus, at 200; trihindus, at 300; (3) twelfhindus, at 1200 shillings.
 Homehyne, a guest for three nights.
 Honawarth, the housekeeper.
 Hondhabend, a thief taken with the theft in his hand.
 Horn, with horn; horned-cattle pastured together.
 Horngeldum, tax on horned cattle.

- Honor, a feudal patrimony; a greater barony.
- Hordarius, the cellarer; butler, &c.
- Hordicium, an engine of war made of hurdles.
- Horæ Canonicae. In the Anglo-Saxon Church there were Seven Tide Songs: (1) Uht song, at midnight, matins and nocturns (with lor song, lauds, 2-3 a.m.); (2) Prime song, 6-7 a.m.; (3) Undern song, tierce, 8-9 a.m.; (4) Midday song, sexts, 11-12 m.; (5) Noon song, nones, 2-3 p.m.; (6) Evening song, vespers, 6-7 a.m.; (7) Night song, compline, 8-9 a.m. (Alfric's Canons, 957, c. 19.)
- Hosa, a boot.
- Hospicium v. Hosteleria, the guest-house.
- Hostagium, a hostage.
- Hostiarius, an usher.
- Hostiliamenta, household furniture.
- Hostis v. Hostium, an army.
- Hotch-potch, a medley.
- Hrefwunt, a wound in the stomach.
- Hringus, a circle, ring.
- Hucia, a horse-cloth.
- Hulmus, holm, an island in a river or lake; marshy land.
- Humiscus, a broadsword, double-edged sword.
- Hundredum, a portion of a shire in which one hundred men sureties for the king's peace lived; containing ten deaneries.
- Hura, a rough fur cap.
- Hurderefast v. Husfastene, a hired servant, *i. e.*, attached to the hyred or family.
- Hurditius, a hurdle.
- Hursta, a wood.
- Hustardus, a ram.
- Husbandus, the manager; bailiff; the goodman.
- Huscarlus, a domestic servant; body-guard.
- Hustingus, the town court-house.
- Hutingus v. Hutesium et clamor, hue and cry.
- Hutinus, a noisy brawler.
- Hynden, a hundred; ten tithings.
- ICONIA, an image.
- Identitas, continuous stay.
- Idoneare, to render safe; clear oneself.
- Ifungia, collet-bread.
- Ignis Græcus, wild fire which no water would quench, discovered by Pallinicus, a Greek, in the service of the Emperor Constantine Pogonatus, c. 670, to destroy the ships of the Saracens.
- Ignis aërius v. sylvaticus, lightning.
- Ignitegium, curfew.
- Ignis Benedictio, Feria 7^{ta}, Feria 6^a, Sabbato nonâ cantatâ pergant ad ostium Ecclesiæ ferentes hastam cum imagine serpentis, sibique ignis de silice excutiator, illo benedictio ab abbate, candela quæ more serpentis infixâ est, ab illo accendatur. Sicquædituo (feria 4^{ta}.) de cano (Parasceve) præposito (sabbato) hastam deportante, cuncti fratres chorum ingrediantur. (M. Anglic. i. xxxvii.)
- Ilaldio, a freeman.
- Illiberlare, to reduce to slavery.
- Illuminare, to enrich books with colour and gilding; to liinn.
- Immantare, to invest with a mantle.
- Immeliore, to better; ameliorate.
- Imparcatus, imprisoned.
- Impechiare, to impeach.
- Impegiorare, to deteriorate.
- Impetitus, accused.
- Implaidare, to implead.
- Implementum manerii, live and dead stock of the manor.
- Impotus, a graft.
- Impreciabilis, priceless.
- Imprisii, confederates.
- Imantea, hereafter; henceforth.
- Inbeneficiare, to give a fee, or farm.
- Inbladare, to saw.
- Inboiatius, bound.
- Inbreviare, to abbreviate; write in a schedule; a brief; enrol.
- Inbrigare, to involve in a lawsuit.
- Inbullare, to write in a bull.
- Incardinare, to appoint to an ecclesiastical office; to ordain.
- Incastellare, to fortify.
- Incaustum, ink.
- Inchartare, to confer by charter.
- Inclamatus, summoned; proclaimed.
- Inclaustrum, a monastic inclosure.
- Inclusus, an anchorite; a recluse, who did not live in common like a cenobite, nor in a place of solitude like a hermit, but shut himself up in an inaccessible cell.
- Inconcare, to absorb.
- Incortinari, to hang with curtains.
- Inrocare, to hang from a nail.
- Incredentes, infidel.
- Incredibilis, untrustworthy.
- Inculpato, an accusation.
- Incustodia, negligence.

- Indentura, a document which is made to tally with other copies by identical arrangement of the words and lines, or by corresponding nicks in the sides of the parchment.
 Indicibilis, not to be told.
 Indictamentum, an indictment.
 Indictatus, indicted.
 Indictio, an order of fifteen years, dated first from A.D. 312, and continually repeated. The origin of the computation has been referred by Bede to the desire to secure chronological exactness; by some, to a commemoration by Theodosius or Constantine of their victories; by Scaliger, to a date for the imperial exhibition of games; by Baronius, to the period of service required by a veteran for his retirement and pension; and by others, to the period for paying tribute. The Greeks dated from Sept. 24; the Latins from Dec. 14.
 Indominicatum, the domain of a manor.
 Indorsatus, endorsed.
 Inevincibilis, invincible.
 Infaidare, to hate; annoy; oppress.
 Infang, arrest.
 Infangtheof, a lord's power over his vassals.
 Infangthefe, arrest of a thief on a manor by the lord.
 Infensare, the supply of an argument by the judge to the counsel.
 Inferenda, a yearly tribute.
 Infestucatio, an admission.
 Infeodare, to enfeof.
 Infideles, Saracens; heathens; those who broke their fealty; thieves.
 Infiduciare, to take bail; pledge.
 Infirmitorium, the infirmary.
 Infiscari, to confiscate.
 Informator, the prosecutor for the crown; a schoolmaster.
 Informare, to teach.
 Infortiare, to confirm; secure.
 Infula, a mitre.
 Ingenium, an engine; a device; artifice.
 Ingenuus, a yeoman.
 Ingrossator, a monopolizer.
 Inlagare, to restore to the protection of the law.
 Inland, the domain; the outland was allotted to tenants.
 Inlegiare, to restore an exile.
 Inligare, to confederate; combine.
 Innama, intakes; cattle taken in to pasture.
 Innonia, a close; inclosed farm.
 Innoxiare, to cleanse; clear; acquit.
 Inquestio v. inquisitio, an inquest.
 Inrotulatio, enrolment.
 Inscalare, to scale.
 Insellatus, unsaddled.
 Insetenis, the inner ditch.
 Insibilis, ridiculous.
 Insiliarius, witless; without advice.
 Insilium, absurdity; silliness; insidiousness.
 Instauramentum, store; stock.
 Instamatio, a storehouse.
 Instirpare, to plant.
 Intakers, freebooters in Redesdale who received booty from the Scotch marches from their confederates the outtakers.
 Intendentia, obedience.
 Intercharaxare, to interline.
 Interdictio, prohibition of the administration of sacraments or opening of churches.
 Interesse, interest.
 Interlocutoria, consultation.
 Interludia, interludes; dramas.
 Interplacitare, to interpose a new plea.
 Interprisa, invasion; foray.
 Intertiare, to sequestrate; vouch; rescue; claim.
 Interula, inner-shirt.
 Intrare mariscum, to drain a fen.
 Introitus v. ingressus, the verse sung by the choir as the priest goes to the altar.
 Invadiare, to pledge; to wage.
 Inveritare, to verify; justify.
 Investitura, *i.g.*, livery of seisin; investiture; institutio, admission to a benefice.
 Irrecta, crooked; unjust.
 Irreplegiabilis, not bailable; unredeemable.
 Irretitus, detained to set himself right.
 Irrotulare, to enrol.
 Iter, eyre, the circuit.
 JACTIVUS, one who loses his bail by default.
 Jamunlingus, one who placed himself and property under ecclesiastical protection to escape civil and military duties.
 Jocale, a jewel.
 Jornale, as much land as can be ploughed in a day.
 Josum, from below.
 Jubilus, joy.
 Jubilæus, the jubilee instituted by Pope Boniface VIII. A.D. 1300.

Juchus, an acre.
 Judaismus, a Jewry; the Jew's quarter.
 Judex, a juryman.
 Judicium Dei, the ordeal.
 Jugulum, a little golden yoke set up by Pope Nicolas I. in St. Peter's, in memory of St. Matt. xi. 30.
 Jugum v. jornale, a hyde; as much land as two yoked oxen could plough in a day.
 Jurala, a jury.
 Jusum, from below.
 Juramentum unius libræ, the fine of a pound on a man who failed on an appeal to court.
 Jurati, the jury.
 Juratione dignus, respectable.
 Justa, a cup; vase; dish.
 Justicare, to justify; adjudge.
 Justitiara, the circuit.
 Justitiarum, itinerants; justices in eyre.
 Jutæ, giants; Goths.

KAIA, a quay.
 Kaneium, underwood; a willow-bed; sheeting.
 Karle, a man.
 Karnellare, to fortify.
 Karrinere, to jeer at.
 Katalum, capital; chattels.
 Kemelin, hair-cloth.
 Kidellus, a weir.
 Kil, a cell; monastery; church.
 Kintal, a weight of 100 lbs.
 Knave, a boy; servant man.
 Knight, a boy; servant.
 Kokodon, like polardus and rosarius, foreign money prohibited in England in 1300.
 Kyclas, a surcoat.

LABORARIUS, a labourer.
 Labrescura. Tegmine quodam, quod vulgariter labrescura vel celatura dicitur, quo trabium seriem cooperavit, Ecclesiam venustavit. (Matt. Par. 1056.)
 Lacta, deficiency; alloy.
 Lacossus, settlement of a quarrel.
 Lada, clearance; acquittal; avoidance; a canal; watercourse; a lode.
 Lænland, land leased on term and for rent.
 Læsa, a lea.
 Læsiwerpium, a gift; trust.
 Læstum, a lathe; measure of land; the common assembly.

Lætuses, lattice-work.
 Lafordsuic, treason to a lord; breach of fealty.
 Laga, law.
 Lagadayun, law-day.
 Lagamannus, legitimate.
 Lahslit, offence against law.
 Laicus. Construxit S. Helenæ capellam quâ omnes laici bis quotidie ad missam audiendam concurrebant; in eodem edificio construxit cubiculum pro sacerdote in quo dormitaret, 1494-1521. (A. S. i. 781)
 Laioste, fine for adultery, seduction, &c.
 Laisus, a gulf.
 Lama, a conduit.
 Lampena, a chariot.
 Lanceari, to spear.
 Lancettus, a serf.
 Lancinator, a butcher.
 Landæ, lands.
 Landbok, a book of charters and grants of land.
 Landea, a trench.
 Landefricus, the landlord.
 Landegandman, an inferior tenant.
 Land gable, a land-tax; rent.
 Landimera, a landmark.
 Landman, a tiller of the soil.
 Laniarius, an inferior kind of falcon.
 Laquear, lace-work.
 Larderarius, the manciple.
 Largica, the leg above the knee.
 Laricinium, theft.
 Lascia, wool-work.
 Last, a weight; twelve dozen of hides, or fourteen barrels of pitch.
 Lastagium, tax on freight; freight; ballast.
 Laterna, the monastic prison.
 Ex latere missus, an envoy.
 Latomus, a mason.
 Lath, a division of a county.
 Laudana, a rod of precious metal.
 Laudare, to arbitrate.
 Laudum, an award.
 Laudus, a lute.
 Laughlessman, an outlaw.
 Laura, a monastery.
 Lavacrum, the font. Libertates quædam à papâ procuravit pro lavacro quod collocavit in Galilæa in Ecc. Dunelm. cui excommunicati ad filios baptizandos et ad reliquorum omnium Sacramentorum administrationem accederent. (A. S. i. 776.) The piscina. (Durandus, i. c. i. § 39.)
 Lavadose. Opus super altare quod vocatur Lavadose. (A. S. i. 76.)

- Lavatorium v. Lavacrum, the laundry; laver.
 Lavendria, the laundry.
 Laverthe, ploughing, with food allowed; (Lenerthe, without food allowed) by the lord.
 Lawe daye, the court leet.
 Lawing of dogs, expeditation.
 Lazzi. *See* Edhilingi.
 Lectionarius, book of the Lessons.
 Lectisternium, a coverlet.
 Lectorium v. Lectrinum v. Legium, a lectern.
 Leda v. Lech, a lathe or rape.
 Ledo, neap tides.
 Lee, broad.
 Lega, a place.
 Legacia, the jurisdiction of a legate; a legation.
 Legalis, one not outlawed.
 Legalitas, office of a judge.
 Legatarius, a legate.
 Legenda, the book of the Lections at Matins. L. Sanctorum, the Lives of the Saints.
 Legius, a liege.
 Legoteca, a chancellor.
 Leipa, a fugitive.
 Leite hunt, a pointer-dog.
 Lenticularia, a lentile-garden.
 Leodes, a vassal; liege.
 Leohsceat, money paid to maintain a light.
 Lespend, an inferior thane.
 Lesserarius, a barrier.
 Lestage, tax on markets and fairs.
 Leta, the court of the King's jurisdiction, held at Michaelmas; jurisdiction of the sheriff of a hundred.
 Letheredithe, seduction.
 Letren, a farm lent.
 Lætare, Jerusalem, Midlent Sunday.
 Leuca, a league, 2000 paces under the Saxons, a mile under the Normans.
 Leugata, a space of about a mile round a monastery, under the conventual jurisdiction by royal charter.
 Leudis, a vassal; a liege; a laic; illiterate.
 Levare, to levy.
 Levita, a deacon.
 Levitonarium, a monk's woollen shirt.
 Liber, a charter.
 Liberatio, livery; a gift; corrody; salary; fee.
 Libertare, to free.
 Libertinium, the service of a free man to his patron.
 Libitina, a bier.
 Liblacum, fascination; magic.
 Libra, a pound; l. arsa, coin tested by fire; l. pensa, coin weighed in the scale; l. alba, silver coinage; l. auri contained 220 d., or twelve ounces of silver; l. Scotia, twenty-five English shillings; l. Hibertina fifteen English shillings.
 Librata, an entire acre.
 Libri Minores, sine tabulis, scil. Psalterii, Donati, Catones et similes Poetici, et quaterni de Cantu; Majores in tabulis. (Gale, i. 104.)
 Licentiare, to dismiss.
 Licia, trenches.
 Liferent, rent received for life.
 Liga, a compact.
 Ligantia, allegiance; a bond of fealty between the subject and the king; fealty.
 Ligeus, binding.
 Lignamina, wood stacks.
 Liguritor, a flatterer.
 Limitus, lined.
 Lintheamen, a sheet; linen covering for the altar.
 Liripipium, a tippet.
 Lista v. Lisura, a border; edging; list.
 Litera Pisana, the character in which the Pandects were written, so called because they were kept at Pisa.
 Litera, litter.
 Litus, a servant superior to a serf.
 Livorare, to beat black and blue.
 Lobium, a dining-room.
 Locarium, cost of hire.
 Locellus, a coffin.
 Locutorium, a parlour.
 Loculum, a shrine.
 Logium, a lodge.
 Lordain, lord Dane; a spy left by the Danes in every house in England; a lazy idler.
 Loricatus, a feudal esquire.
 Lot, a portion of a tax.
 Lot and Scot, public burdens and taxes.
 Lourgularitas, vulgarity; barbarism.
 Lunchus, a spear.
 Lupem et canem inter, at dusk.
 Lushborough, counterfeit coin.
 Luto vel cæno necare, to drown in a ditch.
 MACARIUS, a fleshmonger; butcher.
 Macegrief, a vendor of stolen meat.
 Maceria, the low wall behind the altar which divided the presbytery from the space under the east window, usually occupied by a shrine.

- Machicolare, to machicolate; fortify with machicolis, a projecting parapet from which the besieged could hurl stones, &c., on the assailants.
 Macholum, a roofless barn; a stack.
 Macinare, to grind.
 Mactiones, masons.
 Mactra, a bed of rushes.
 Maculare, to wound.
 Mægsceaft, kinship.
 Magbota, the mulct for murder paid to the kinsmen.
 Maforium, a narrow stole.
 Magulum, a cheek.
 Mahamium, maiming.
 Mahona, a Turkish ship.
 Maignagium, a brazier's shop.
 Maile, a portion of money or grain.
 Maine poste, a rate paid to the clergy.
 Major, a mayor.
 Majestas, a sculpture of Christ in glory.
 Malina, the spring tide.
 Maldius, a bushel.
 Mallare, to cite.
 Maltmalm, malt.
 Maltra, a combe.
 Malveisine, a petard.
 Malversin, an engine for battering walls.
 Mammola, a hand mill.
 Manbot, mulct for slaying a lord's vassal.
 Mancatio, mutilation.
 Mancus, a mark; a Saxon coin equal to thirty pence.
 Mandatum, a liberal distribution of alms to the poor.
 Mandatum, the maunday given to the poor administered on Thursday in Holy Week, and so called from the words of the Saviour, *Novum mandatum do vobis*.
 Mandeburdes, defence; ward.
 Maneleta, a destructive plant.
 Manens, a tenant.
 Manerium, a noble's fee, partly allotted to the vassals or tenants on condition of certain service, and partly reserved to the lord's use with jurisdiction over his vassals and his dwelling-house.
 Manetæ, a mint.
 Mangana, a balista; an engine for hurling stones.
 Mango, a monger; seller.
 Mangonellus, a catapult.
 Mangonari, to keep a shop; trade.
 Mangoners, vagabonds.
 Manica, a handle.
 Manicare, to assemble at morning.
 Maniclavium, a house-key.
 Maninga, a law-assembly.
 Manipulus, a maniple.
 Manitia, gloves.
 Manuina, a monition.
 Mannus, a superior horse.
 Manopera, handiwork.
 Mansi sella, the mansion itself.
 Mansio, an inn; billet; hostelry.
 Mansionarius, the sacristan; house-marshal; seneschal.
 Mansus, a house with land to support a family; twelve acres.
 Mansus ingenuilis, the house of a free-man. *M. servilis*, the house of a serf. *M. extraordinarius*, the house of a noble. *M. dominicatus*, the house of the lord. *M. vestitus*, a house with pasture round it.
 Mansellus, a small house.
 Mantellum v. Mantea, a mantle.
 Mantica, a saddle-bag.
 Manubria, knife handles.
 Manupastus, a household; a menial servant.
 Manus, an oath; clearance by oath.
 Manusceal, a law.
 Manus mortua, mortmain; bodies corporate, which were kept up by a continual succession, were said to hold lands as it were dead to the State; hence the Act of Mortmain to prevent such tenure.
 Manucapere, to go bail.
 Manutenerere, to maintain; aid.
 Manutergia, napkins for the altar. (*Reynold's Const. c. 5.*)
 Manza, a bastard.
 Mappa, a table-cloth.
 Mard, a mere; lake.
 Marabotinus, a Spanish coin; a maravedi.
 Marcheta, the right of a Scottish laird to his tenant's bride.
 Marchio, a lord-marcher of the Borders (*marchiæ*).
 Marchyan, a double tooth.
 Marearchus, an admiral.
 Marescallus, a marshal; a stud groom; harbinger.
 Mareschaltea, the Marshalsea; a stable.
 Margaritæ, the crumbs of the host.
 Margetta, coral.
 Mariale, the hours of the Virgin.
 Marinelli, sailors.
 Mariola, a statue of the Virgin. (*Matt. Par. p. 1056.*) *Cereum quem floribus consuevimus redimire constituit ante nobilem Mariolam.*

- Mariscus, a marsh.
 Maritagium, a dowry; matrimony.
 Marlera, a marl-pit.
 Marritio, prevarication.
 Martellus, a hammer; mallet.
 Marteobarbulum, a barbed arrow.
 Marterini, sables.
 Martyrium, a church.
 Mascinga, food.
 Massa, *i. q.* Mansus et mansura.
 Matricula, a register; catalogue.
 Matricularius, the sacristan's servant who rang the bells and woke the monks.
 Maturitas, the dawn.
 Mauira, May-games.
 Mazer, a maple-wood dish.
 Mediæ manus homo, a man of the inferior class.
 Medietas, a moiety. *M. feodalis*, a tenure between that of a lord and a vassal.
 Medius, of the middle class.
 Medletum, an offence committed in intermeddling.
 Medo, hydromel; mead.
 Melarium, an orchard.
 Meldfeoh, the pay of an informer.
 Memoria, a tomb. *Requievit super Memoriam Odonis quæ ad australem partem altaris in modum pyramidis exstructa fuerit* (Ang. Sac. ii. 110).
 Memprisâ, mainprise.
 Menetum, a wooden horn; from the use of a wooden pipe minstrels derived their name.
 Mensam Magistri aulam lapideam cum vii. cameris adjacentibus pro infirmis construi fecit. (A.S. i.143.)
 Mensura regalis, the standard of the realm.
 Mentiosus, a liar.
 Mercatio, merchandize.
 Mercatum, a market; a boundary.
 Merchenlaga, the law of Mercia.
 Mercimoniatus, the custom.
 Merciamentum, a fine.
 Mere, a pond; lake.
 Meremium, timber.
 Merentes, soldiers.
 Meridiana, a siesta. *W. Gyffard*, Bishop of Winchester, *meridianam suam solitus est cum monachis facere in illorum Dormitorio, et in Refectorio cum eis reficere, et tamen in novissimo loco cum novitiis.* (A. S. i.299.)
 Meris, a division.
 Meritum, appurtenances.
 Mersi, marsh-men.
 Mersor, a diver.
 Merworphen, to unhorse.
 Messuagium, a place; hall; manor-house with farm land attached to it.
 Metatus, a dwelling-house.
 Micator, a dredger.
 Miles, a free tenant; knight; soldier.
 Milites vavassorii, captains.
 Milliare, a mile.
 Mina, a peck; four bushels and a half.
 Mineria, manured land.
 Minignuga, a warning.
 Minister, a thane.
 Ministerialis, an upper servant; bailiff.
 Minare, to drive.
 Miniatum varium, minever.
 Minores, *i. q.* juniores, inferiors.
 Minstrel, a musician.
 Minuatius, diminished.
 Minuere, to bleed.
 Minutio, blood-letting.
 Mirgus, a water-dog.
 Miserere, the bracket on the underside of a stall.
 Misericordia, a slight fine; mitigation of penance (Canons, 1072, c. 1); relaxation of monastic duties (*Ib.* 1222, c. 38); flesh-meat; a portion of wine, as a pitancia was of bread, allowed by a benefactor to monks.
 Misevenire, to ill-betide.
 Miskening, to contradict one's evidence.
 Misprison, omission to inform the officers of justice of the commission of an offence.
 Missa, the Mass.
 Missa familiaris (Wilkins, i. 333).
Sicca, v. præsentificatorum, the Mass celebrated on Good Friday with elements consecrated on the previous day.
 Missa Matutinalis. *In navi ecclesie juxta altare ubi prima Missa Matutinalis indies celebratur.* 1308. (A. S. i. 567.)
 Missaticus, an envoy; a message; missive.
 Missorium, a small flagon.
 Missurium, a large dish.
 Missus, an envoy; commissary.
 Misterium, a trade, occupation. (*Mestier.*)
 Mitta, a measure.
 Mixtum, a breakfast of bread and wine.
 Modius, a bushel; cask; store; a land measure of twelve arpens.
 Moer, a young woman; mother.
 Molinum *v.* molendinum, a mill. *M. ventricium*, a windmill.
 Molitus, ground.
 Moltura, grist.

- Monachare, to make a monk.
 Monagium, a household ; retinue.
 Monath, a month.
 Monasterium, a monastery ; minster.
 Mongestre smere, a cheesemonger.
 Moneta, money ; a mint.
 Monetagium, right of a mint.
 Monetare, to coin.
 Monetarius, a money-changer ; a banker.
 Monialis v. Sancta Monialis, a nun.
 Monstrare, to muster.
 Monstrum, a muster.
 Montis Fractura, breach of the peace.
 Mora, a moor.
 Moracum, pure wine.
 More Scotorum. Finanus ecclesiam episcopali sede congruam de robore secto totam composuit more Scotorum et arundine texit. (Beda Hist. iii. c. 25.)
 More Romano. (Bede, Eccles. Hist. lib. v. c. 22.) Building in stone instead of wood.
 Morgagifa, a bridegroom's present to the bride.
 Morganicus, a left-handed marriage made by a prince with a subject or inferior in rank.
 Morina, murrain.
 Morsellus, a morsel.
 Mothorn, the horn for assembling a court.
 Mortuum vadium, mortgage.
 Mota, the court ; mud ; a moat.
 Motbell, the bell for summoning the folk-mote.
 Movita, a commotion ; tumult.
 Muccus, muck.
 Muffula, a thick glove.
 Mulcto, mutton.
 Mullo, a mew.
 Multiplicium, a large cloak.
 Multones, sheep.
 Mulvellus, green fish.
 Mundbrece, treason ; infraction of the peace.
 Mund, protection ; peace ; v. Mundburde.
 Mundialis, in nonage ; a ward.
 Municipium v. munitio, a castle.
 Munimenta, charters and evidences by which one can confirm and defend one's property (munire).
 Munus, a fee.
 Muragium, a tax for repairs of walls.
 Muralio, a fortified place.
 Murdrata, a murderer.
 Murdrum, murder.
 Murra, a mazer.
 Murreus, earthenware.
- Murrena, murrain.
 Musivum, mosaic-work.
 Muta, an aviary ; kennel ; pack ; a small bell, nola cui muta vel squilla est nomen. (Matt. Par. i. 70.)
 Mutipena, punishment of a prisoner refusing to speak when desired.
 Myskenning, an unjust suit.
- NABULUM, freight.
 Nacellas, a boat.
 Nama, a distress.
 Namatio, impounding.
 Namatus, distrained upon.
 Namium, capture ; distraint.
 Namus, a pledge.
 Narratores, pleaders ; N. Banci, benchers.
 Nata, a mast.
 Natalis, the day of a martyr's death.
 Natio, condition ; rank.
 Nativus, a tenant.
 Naufus, a wooden coffin.
 Nave, the ancient names were oratorium populi ; quadratum, in contradistinction to the round of the apse ; ecclesia, the place of assembly.
 Navicula, a censer.
 Negotium, merchandize.
 Neophyta, a tyro ; novice.
 Neuma, a note in music.
 Niderling, a coward ; base fellow.
 Niger Ordo, Benedictines ; Superbiam Concedo Templariis, avaritiam do Monachis Griseis, luxuriam assigno Monachis Nigris. (Gale, ii. 551, 226.)
 Nigri Libri, books of necromancy.
 Nobilis, a noble.
 Noctes, a Saxon computation, *e. g.*, sennight, seven nights ; fortnight, fourteen nights ; noctem de prima, to provide food for so many nights.
 Nocturna v. Pausa, a portion of the Psalms used in the daily office.
 Nodfers, sacrilegious fire.
 Nomenclator, the treasurer.
 Nona, 3 P.M., the office being used in later times three hours earlier, midday was called noon.
 Nouæ, a ninth, given by the very devoted instead of a tithe.
 Nonnus, a monk.
 Noreuses, Northerners ; people beyond the Trent.
 Nota, with musical notation.
 Novale, a field newly cultivated.
 Novem Lectiones, lessons from Holy Scripture read at the Nocturns on Sundays.

- Numerus, a troop.
 Nunna, a nun.
- OBBA, a leathern jack for liquors.
 Obccœcare, to conceal.
 Oblatæ, offerings.
 Oblata, the Eucharistic elements.
 Oblator, a deacon or subdeacon.
 Obligatores, magicians; enchanter.
 Obrualtare, to go to law.
 Obsella, a coffer.
 Obsequia, obsequies.
 Occasio, a case.
 Occasionare, to bring into court.
 Occupatum, encroachment on a highway.
 Octavæ v. utæ, octave, the eighth day after a great feast.
 Ocularium, a vizor.
 Œconomus, a patron; administrator.
 Offa judicialis, corsned; ordeal by the Host.
 Offerenda, anthems sung at the offertory.
 Offertorium, the napkin for wrapping round the chalice.
 Officia, offices; stations; dignities.
 Officiare, to serve.
 Olla, a jar.
 Olosericum. Vestimentum olosericum Veneti coloris. (Gale, i. 536.) Rich silk.
 Omophorium, a cowl.
 Orarium, a stole.
 Ordinale v. Pica v. Directorium, a book containing the rubrics of the Mass.
 Ora, an ounce.
 Oratorium, a chapel attached to a chapter-house; the private chapel of the monks. (Gale, ii. 131); a faldstool.
 Orbis, a swelling.
 Ordalium (or dael, the great trial), trial by fire, water, &c.; the ordeal.
 Ordeff, smelting; mining.
 Ordeum, barley.
 Orfgild, payment in cattle.
 Orgild, payment; composition; one for whose death no mulct was required.
 Origellum, mail with gilded ornaments.
 Originarius, native.
 Oriolum, a lower gallery or gate-house. Adjecit Atrium introitu quod porticus vel oriolum appellatur. (Matt. Par. 1071; see Arch. xxiii.)
 Organum, an organ; a culverin.
 Orpeel, tunica nigra cum aurifrisiis de orpeel. (A. S. i. 642.) Tinsel.
- Orreum, a barn.
 Orsus, an oath.
 Ortilli, a dog's claws.
 Ortellus, a toe.
 Osculatorium, the paxbread or board, a metal plate with a sculpture of the Crucifixion, offered by the priest to the communicants to be kissed at the end of Mass.
 Osturcus, a Spanish genet; a bird.
 Ostatus, injured.
 Ostensorium, the monstrance for the Host, often made of crystal, and usually in the form of a sun in glory.
 Overcythed, convicted.
 Overhernessa, a forfeit.
 Overhernissa, contempt; disrespect.
 Oviale, a sheep-fold.
 Outfangthefe. See Infangthefe.
 Outland. See Inland.
 Oxcgang, as much land as an ox can plough.
- PAAGIUM, a tax for passage through the property of another.
 Pacatio, payment.
 Pagina, a charter.
 Pagius, a page.
 Pagus, a district.
 Pailes, a pyramidal tower.
 Paisa, panel of the same county.
 Palatini, persons about the court.
 Palatina, an office.
 Palafredus, a palfrey; saddle-horse.
 Palatium episcopale Wellense muro lapideo batellato et cornellato cum fossatis claudere fecit. 1329-63. (A. S. i. 569.)
 Palium, paling.
 Palla baldeky nos, a pall of cloth of gold; a canopy; the altar-cloth; a frontal.
 Pallium, the archbishop's stole, made of white wool, ensigned with four purple crosses, and fastened with three pins in front. Hangings; (c. 984), dedit multa paria suspendenda in parietibus ad altaria sanctorum in festis. (Gale, i. 53.) Corporals; fecit indumenta altaris rex Canutus magnam pallam iridis coloris insignem cum laminis aureis; desuper byssus sanguineo fulgore in longitudinem altaris ad cornua ejus attingens usque ad terram cum auri friso altitudinem habens. (A. S. i. 607.) A funeral pall. Pallium funerale ex nigro bisso auro purissimo undique circumseptum. (A. S. 63.)

- Palma, a blow with a ferule on the hand; a palm-length.
- Palmarius, a palmer; he differed from a pilgrim in having no home, in having no definite place to visit once for all, and in being never free until death.
- Palotellum, a small ball.
- Paltenarius, proud.
- Pampa, saye.
- Panagia, holy bread.
- Pancerea, a breastplate.
- Panella, a schedule; page; panel; a little pane or part.
- Pannerium, a pannier.
- Paneteria, a pantry.
- Panis curiæ, court bread of moderate quality. P. militum, bread given to the conventual vassals.
- Panigeria, a salesman's stand.
- Panisculus, a roll.
- Pannagium, beech-mast; acorns.
- Pastinagium, fr. pastus, right of feeding swine in woods.
- Pannus, cloth. P. decisus, laced.
- Pannosus, sordid; beggarly.
- Pansilenus, full moon.
- Papa, the Pope; a title restricted to the Bishop of Rome by Gregory VII. 1073.
- Papilio, a pavilion; de papilione sua ad tentorium. (Gale, i. 195.)
- Paragium, equality in blood, rank, and lands.
- Parapsis, a platter.
- Pararium, a petronal; engine of war.
- Paratæ, hospitality; food and drink.
- Paratorium, a case for sacred vessels.
- Paratura, the apparel; trimming.
- Parcenerii, heirs under gavelkind; partners.
- Parcus, a deer-park; a pound.
- Pares, equals.
- Paro v. parrio, a fast piratical vessel.
- Parliamentum, the monastic parlour; 1258. (Gale, i. 437) time of conversation (c. 1249). Statutum est quod Parliamentum quod post prandium in quibusdam clausuris fieri consuevit, penitus interdicatur. (Matt. Par. 1095.)
- Parochia, a diocese; a parish; first appointed at Rome by P. Fabian, and afterwards more completely by P. Dionysius, and in England by Honorius, Archbishop of Canterbury.
- Particata, a rood.
- Participium, community; share; lot.
- Pascuarium, fee for pasturage.
- Paschalis Candela, the Paschal Candle lit on Easter Eve, instituted by P. Zosimus, 417. (Pol. Verg. b. vi. c. 5).
- Passagarius, a passenger.
- Passagium, a ferry; fee for being ferried; a passage by sea.
- Passus, a pass; a pace.
- Pastum, paste.
- Pastura, pasturage.
- Pastillus, pastry.
- Paternicum, inheritance by the father's side.
- Patrinus, a godfather.
- Parvise, à parvis pueris ibi edoctis (Staveley, 157), a place for pleadings. The south door of Canterbury was used as a court for differences in the hundreds (Gerv. Dorob. p. 1292); lawyers frequented St. Paul's and Durham (Sim. Dunelm. 35); the serjeants in the former church had each their pillar.
- Pausare, to repose; lay down.
- Pax Dei, time consecrated to God, Sundays, feasts, and vigils; P. ecclesiæ, security for the property, officers and servants of a church.
- Pax, the osculatorium.
- Pecia, a piece.
- Pectinare, to comb the hair.
- Pectronale, a poitrel.
- Peculiare, lands and farms belonging to a man.
- Pecunia, cattle; chattels; goods.
- Pecus alatus, domestic tame cattle.
- Pedagium, a passport; safe convoy; fee for passage along a footpath.
- Pedalia, footcloths, (c. 984.) dedit ii. magna pedalia ponenda ante magnum altare in festis principalibus. (Gale, i. 53.)
- Pedibulum, the sound of horses' hoofs.
- Pedis pulverisati curia, court of piepowder, for beggars, strollers, and hawkers, who have dusty feet, piers pouldreux.
- Peditura, an enclosure of a number of feet.
- Pedones, pedestrians.
- Pedulis, a sock; a vamp, avant pied.
- Pedum, a pastoral staff.
- Peisa, a weight.
- Pellarius, a tanner; skinner.
- Pellicea, a pelisse of lamb's-wool.
- Pellis (c. 1032), xii. dedit abbas ursinas pelles quarum coram diversis altaribus quædam perdurarunt. (Ap. Croyl. Gale, i. 61.)
- Pellola, the ball of the foot.
- Pelterii, skimmers.
- Pelvis, a basin.

- Penax, an astronomical ephemeris or table; c. 1091. (Gale, i. 98.) *i. q.*, nadir.
- Penulus, hanging down.
- Penigeldum, fee for privilege of any kind.
- Penny-pise, a penny-weigher.
- Pensio, a payment. Pensionem ex ecclesia parochiali exeuntem vicariis confirmavit, A. S. i. 447.
- Penu, a cellar.
- Penulatus, paned, or chequered.
- Peplum, the veil which a nun wears under her chin; a cap with a band.
- Pera, a pier; quay; jetty.
- Perangaria, service of persons and things.
- Peraria v. petraria, an engine for hurling stones (pierres).
- Perla, a pearl.
- Perpacatio, settlement of arrears.
- Perpunctus, a doublet.
- Perquirere, to purchase.
- Perquisitum, a farm obtained by a man's own industry or money.
- Persona, a rector; personatus, a parsonage.
- Pertica v. pola, a perch or pole.
- Pertinacia, an appurtenance; appendage; adjoining lands.
- Pertineus, a relation; akin.
- Pertum, a brush.
- Pendus, a weight.
- Pentecostalia, Whitsun-farthings.
- Pes forestæ, a standard measure of length.
- Pessona, herbage.
- Peter-pence, alms first paid to the Pope by King Ina.
- Petra lanæ, a stone of wool.
- Petremis, of stone.
- Petrunculus, a species of dog.
- Peltus, a noise.
- Physicus, a leech; physician.
- Phylacterium, a reliquary (Durand. i. c. iii. § 26); shrine; a charm or amulet worn round the neck; v. filaterium.
- Piccagium, fee for pitching a tent.
- Picherium, a pitcher.
- Pictatium, a closet; short letter; a pittance.
- Pictellum, a little close.
- Pilarius, a pillar.
- Pilatus, a bolt.
- Pileus supportationis, a cap of maintenance.
- Pilloria, the pillory.
- Pincerna, a butler.
- Pinca, a pin.
- Pinsinochium, a bakery.
- Pipa, the cask in which Exchequer records were kept, or the roll on which the debts to the Crown were recorded; the Chancellor of the Exchequer was called formerly Contrarotulatorius pipæ.
- Pisaria, a bean-house.
- Piscaria, a fishery.
- Pistoria, the bakehouse.
- Pistrinum, the corn-mill.
- Pitancia, a portion of flesh, fish, and fowl, granted by a benefactor to each monk over and above their commons, and distributed by the pitanciarus.
- Placea, the market-place.
- Placebo et Dirige "Placebo" (Domino in regione vivorum) is the anthem in the vespers for the dead; "Dirige" (Dom. Deus meus in conspectu Tuo viam meam) is the anthem in the first nocturn of matins for the dead.
- Placitare, to plead.
- Placitum, a plea.
- Plagare, to wound; strike.
- Planeta, a chasuble.
- Plastrator, a plasterer.
- Plata v. platana, plate.
- Platearii, surveyors of the highway.
- Plateaticum, a highway rate.
- Platellus, a platter.
- Plebs, a congregation; the cure of a parish priest.
- Plegiare, to go bail.
- Plegiagium, vassalage.
- Plegium v. pleviria, bail; promise; pledge.
- Plumarium, embroidery like feather-work. Capas opere plumario exquisitissime præparatas. (Gale, i. 535.)
- Plumbata, a scourge.
- Pluviale, a cope.
- Podium, a step.
- Penitentarius, a confessor.
- Pola v. pertica, a pole.
- Poledrus, a pullet.
- Polein, gilt-tipped boots.
- Polita, the fleshy part of a limb.
- Pollardus, base coin.
- Polisandrium, a cemetery.
- Polymitus, of variegated colour.
- Pondagium, poundage; a tax on every pound of merchandize or carried goods.
- Ponderosus, afflicted with hernia.
- Pontagium, a bridge toll.
- Fontifex, a bishop; the Pope.
- Porcaricum, a sty; wallowing place.
- Port, an enclosure, market.

- Portagium, carriage.
 Portalius, a porter.
 Portæ apertæ, a passport.
 Portfolium, the tabernacle for the Host. (Durand. i. c. iii. § 25.)
 Portgrefius, a portreeve; harbour-master.
 Porticus; in porticu aulæ hospitem sedebam (Chron. Brak. p. 95); a porch; aisle; apse.
 Portman-mote, the borough-court.
 Portorium, rate for repairing the highway.
 Portmote, the harbour committee.
 Posse-comitatus, the power or force of the county.
 Possessionatus, in possession.
 Possibilitas, a town or county levy.
 Posta (positus), a postman, swift messenger.
 Postena, behind.
 Postilla (verba), an exposition of the Gospel; a gloss; scholium.
 Postillare, to comment; explain.
 Postnatus, a second son.
 Postulare, to elect; per modum compromissi S. Benedicti Abbates postularunt R. Burnel in Episc. Winton. (Gale, ii. 235.)
 Potagium, soup; broth; pottage.
 Potellum, a pottle.
 Potences, penniless bench.
 Potestas, a manor-house.
 Potionare, to poison.
 Præcipitaria, catapults.
 Præcluserium, a paracluse; screen; tabula super summum altare deaurata cum suo præcluserio antè et retrò præparato fieri fecit. (Gale, i. 535.)
 Præconizare, to preach.
 Præconizare, to foretell; announce.
 Prælati, chief ecclesiastics.
 Præmunire, to admonish; forewarn; apprise.
 Præpositura, superior office.
 Præpositus, a provost; a bailiff; p. ecclesiæ, a churchwarden.
 Præsentia, presents.
 Præsanctificata, the Elements consecrated on Maunday Thursday for the Communion of Good Friday.
 Præsidium, stuff; property.
 Præstaria, a lease; farm-land.
 Præstare, to lease.
 Præstitum, a loan; money put out to interest.
 Præsules, bishops.
 Præsumptio, intrusion.
 Præsumptuosus, arrogant.
 Prætitulatus, ordained; instituted.
- Precaria, a bond-day; a boon dependent on the donor's will for continuance, and granted on petition; a biden day, on which the tenant rendered a day's work in autumn to the lord.
 Prebenda, provender; a prebend; a canon's portion of stipend; iii. Præbendæ quæ de bursâ communi solvebantur. (A. S. i. 445.) Certæ præbendæ in Eccles. Lichesf. Bursariæ appellabantur quod de bursâ dom. Episcopi, ut sciebitur, salarium receperunt. [Temp. Hen. III.] vice illarum extinctarum Præbendæ de Hidæ etc. constitutæ sunt. (A. S. i. 446.)
 Preequitator, a postilion; out-rider.
 Prefatio, a solemn thanksgiving used on the principal feasts in the mass; nine were used in 578. (Canons, c. 14; Pelagius, dist. i. de Cons. c. 71; Pelagii Epist. ix. ad Episc. Germ. et Gall. Conc. I. ix. col. 905.) The tenth, of the Virgin, was added in 1095. (Ib. I. col. 807.)
 Presbyterium, the choir.
 Primicerius, the chief or first on the roll (in cerâ).
 Primitivæ, new-year's gifts.
 Prisa, capture; seizure; exaction; dues; fees.
 Priso, a prisoner.
 Privilegiare, to grant immunity or a privilege.
 Probator, an approver.
 Processio, the procession on Rogation days.
 Procenitus, enclosure.
 Proclamo, to call on; summon; cite.
 Procolpus, a blow.
 Procurator, an informer; proctor; mayor; the house-steward of a monastery.
 Procuratorium, proxy.
 Procuraciones, fees paid by the clergy to bishops or archdeacons.
 Proditionaliter, treasonably.
 Proferum, allegation; edict.
 Proficium, profits.
 Programma, proscription.
 Prohæres, an heir-presumptive.
 Promitorium, Angliæ, a brewhouse. (A. S. i. 783.)
 Proporcitas, purport; report.
 Propindere, to invade; seize; trespass.
 Prostrati psalmi, psalms during which the elder monks knelt in their stalls, and the younger prostrated themselves on the forms or floor (c. 9.);

- Verba mea auribus percipe ; those after Vespers, and in Lent before the Collects of the Hours.
- Protonotarius, the prothonotary ; a notary's business was to understand the notes or abbreviations in which ancient documents abounded ; an official like the present master in the several law-courts.
- Protopatharius, a constable.
- Protovestiarus, the king's treasurer.
- Provendarius, provender ; the caterer.
- Providentia, provision.
- Provincia, a county.
- Provisor, a purveyor ; one who had a Papal presentation to a benefice not yet vacant.
- Pyx v. prochia, a large jar.
- Psalmi graduales, Ps. cxx.—cxxxiv. ; pœnitentiales, Ps. vii., xxxii., xxxviii., li., cii., cxxx., cxliii.
- Ptochium, a hospital.
- Pucellagium, virginity ; maidenhood.
- Puchia, a pouch.
- Pudhessec, felling trees.
- Puer, a servant ; champion.
- Pugillaris, a tube.
- Pulani, the degenerate descendants of the Crusaders.
- Pulpitum, the pulpit, ambo, suggestus, pyrgus, tribunal.
- Pulprust, breakage.
- Pulsare, to ring, chime, toll, with various modes, *e.g.*, compulsare, depulsare, simpulsare.
- Pullanus v. pulcinus, a pullet ; colt.
- Pulletrus, a colt.
- Pulsatorium, the reception-room, where candidates (pulsantes) desiring to become novices were entertained.
- Pumata, a handful.
- Pundebrech, trespass in a park.
- Pupillus, a ward.
- Purchacia, a purchase ; a farm acquired by a man's own exertions or money.
- Purgatio, the ordeal.
- Purprestura, trespass ; seizure ; usurpation ; nuisance ; encroachment.
- Pusculum, a truckle.
- Putacius, a marten.
- Putatious, reputed.
- Puteus, a wet ditch.
- Putura, a beam ; pasturage ; food ; diet.
- Pyrale, a hypocaust.
- Pyritegium, curfew.
- Pyramis, a monument to the dead. Corpus S. Patricii apud Glastoniam in pyramide saxea fuit collocatum juxta altare versus austrum. (Gale, iii. 298, comp. p. 306.)
- Pyxis, a tabernacle instituted by P. Innocent III. in 1215, after the IV. Lateran Council. Pyxis ad magnum altare quo corpus Christi cum coronâ desuper argenteâ lapidibus pretiosis adornatâ 1422. (Gale, i. 515.)
- QUACARA, winged.
- Quadrellus, a quarrel ; square-headed arrow.
- Quæsitores, searchers.
- Quæstor, a pardon-monger.
- Qualama, a fish-stew.
- Quanera, a quarry.
- Quarentena, a furlong ; a truce of forty days ; term of forty days, in which a widow might continue to reside in her late husband's house.
- Quarta, a quarter ; eight bushels ; a peck ; a quart.
- Quarterium, a seam.
- Quartilatus, quartered.
- Querelare, to complain.
- Quassare, to quash ; render vain ; overturn.
- Quaternum, a book.
- Quietancia, acquittance.
- Quieta clamantia, quit-claim.
- Quietus, paid ; freed.
- Quietus redditus, a quit-rent, paid in quittance of other services.
- Quinquagesima Paschæ, Pentecost ; Whitsun Day.
- Quinque Portus, the Cinque Ports.
- Quintadecima, a tax on every borough.
- Quintallus, 100 lbs. weight.
- Quintana, the game of quintan, or popinjay, in which a horseman endeavoured to strike a high beam, which, if not avoided in revolving, would throw him out of his saddle.
- Quissina, a cushion.
- Quittare, to release ; desert.
- Quotare v. raga, to mark ; note.
- RACHA, a coarse dress.
- Rachetum, a purchase.
- Rachymburgii, assessors in a Count's court.
- Radechinistres, free-men.
- Rageman, the statute of Edward I., ordaining a general assize for the termination of all causes pending for five years past.
- Ran, open theft.
- Rapa, a lathe ; division of a county by rope.
- Razor, a farrier's file.
- Rasta, a German mile ; a race-course.
- Rata, proportion.

- Ratar, a mouse.
 Ratis, a hurdle, on which criminals were drawn to execution.
 Reafan, the Danish raven-standard.
 Rebellare, to go to war.
 Rebinata, twice-ploughed land.
 Recellula, an unimportant matter.
 Recepta, the receipt.
 Recliatus, repulsed.
 Reclamare, to reclaim.
 Reclusus, a recluse; anchorite.
 Recluserium, an anchorite's cell.
 Reclutare, reglue.
 Recognitio, a cognizance.
 Recognitores, jurymen.
 Recorda, the acts of the King's Court.
 Recordatio, a record of court.
 Recredere, to restore; entrust again.
 Rectatus, suspected; arraigned.
 Rectitudo, justice; rights.
 Rectum, a charge.
 Redditus assisæ, rent of assize.
 Redemptio, ransom.
 Redemptus testis, corrupted; bribed.
 Rediseisina, a repeated ejection of a proprietor.
 Redubbers, vendors of stolen cloth.
 Refectorarius, the monk in charge of the refectory.
 Referendarius, an official who brought petitions before the Crown, and transmitted the reply to the judges; a chancellor; master of requests; privy seal.
 Reffeoffare, to enfeof again.
 Reffo, a raven.
 Reforterinacula, a little fort.
 Refutatio, a legal instrument proving a charge false.
 Regaleia, a royalty.
 Regales, nobility.
 Regalia, the King's domain; Crown jewels.
 Regardatores, regards; forest officers; wardens and inspectors.
 Regardum, a fee; gratuity; reward; survey.
 Regentes in artibus at Paris, mentioned by Matthew Paris, c. 1296, p. 910. R. forestæ, the forest-bounds.
 Registrare, to insert in a registry.
 Regratiari, to buy wholesale and sell by retail.
 Regulus, a count; sub-regulus, a vice-count.
 Regulares, monks living under the rule revised by the Bishop of Chartres. (Mosheim. Cent. XI. p. ii.)
 Reia, a row.
 Reisa, course; progress; rush.
 Relaxatio, a release.
 Relevamen, fee on first entering upon a farm by a new tenant.
 Relevare, to give a relevium; a fee to the lord given by a new vassal on entrance upon his tenure.
 Relevium, a succession-duty or fee.
 Religiosi, regular canons.
 Religiositas, devotion.
 Reliqua, arrears.
 Remanentia, remainders.
 Reneez, a renegade.
 Replegio, to receem goods on bail or in pawn; to replevy; recover lost, straying, or stolen cattle.
 Reportus, an account of proceedings in court.
 Repraestare, to yield back a gift to the donor for a term.
 Represalia, reprisals.
 Repulver, payment for right of reaping.
 Resaysire, to enter anew and recover a possession.
 Rescussus v. rescussio, rescue.
 Reseantia, residence.
 Reseisare, to recover lands again into the King's hand.
 Resiantia, resistance.
 Respectare, to defer; give a respite.
 Respectus, delay; respite; adjournment.
 Respiciatus, decreed in respect of.
 Responsalis, a messenger bringing a reply.
 Restare, to arrest.
 Retitus, suspected.
 Retare, to refute; suspect.
 Retectus, detected; arrested.
 Retenementum, retention; reserve.
 Retentio, a muster.
 Returnum, restitution; reversion.
 Retorta, a wreath.
 Retornatus, certified.
 Retro-chorus, the space behind or eastward of the choir; choir-aisle.
 Retro-comitatus, rear-county.
 Retro-guarda, the rear-guard.
 Revadiare, to relax.
 Reve v. grave, a court-sheriff.
 Reversatus, reversed.
 Reversio, the next succession to property after the death of the present holder.
 Revestire, to re-enfeof.
 Revestitura, restoration to possession.
 Rewardum, *i. q.* regardum, a gratuity.
 Rhedo, a woman's ornaments.
 Ribaldus, a rake; a scamp (ribauld).
 Riculus, a carriage.
 Rideli, curtains.

- Riffura, abrasion ; contusion.
 Ringa, a ring ; belt.
 Riga, a ridge.
 Rimath, the reverse of Cyreath.
 Ripata, a reaper.
 Riparia v. rivera, streams ; rivers ;
 mounds and fences in the fens.
 Risinæ, avalanches.
 Roba, a dress.
 Robarius, a thief who took a man's
 robe ; a robber.
 Robatus, bereaved, spoiled.
 Roborare, to bereave.
 Roberia, robbery.
 Rochetum, a bishop's white cassock.
 Roccus v. roga, a tunic ; upper dress
 (Sax. rocc) ; frock.
 Roda, a rood ; perch ; the fourth of
 an acre.
 Rod-knights, the lord's escort ; his
 vassals mounted.
 Romascot, Peter's pence ; romfeah ;
 rompeni.
 Ron v. Caliburn, King Arthur's
 sword.
 Rosa aurea, a golden rose sent by the
 Pope to favoured princes ; the first
 was sent by Urban V. to Q. Jo-
 hanna of Sicily, in 1360, on the
 first Sunday in Lent.
 Rosarius, a base coin.
 Rotaticum, wheelage.
 Rotta, a light-armed soldier.
 Rotuli, rolls.
 Rotulus, the remembrancer's office ; a
 keeper of the Treasury accounts.
 Routa v. ruppis, a troop.
 Rotunda tabula ; designed from a
 desire to render all the knights of
 a court equal in position by seating
 them at a round table, to allay the
 ill-will which might otherwise arise
 in the tilt-yard.
 Ruberum, a mark.
 Ruchæ, mercenaries.
 Rulta, a file.
 Rumfeih, Peter's pence.
 Runcilus, a draught-horse ; pack or
 farm horse.
 Runcinus, a pony.
 Runco, a weeding-hook.
 Ruparius, a knight.
 Rusciebarum, brushwood.
 Russetum, russet.
 Rusticus conductitus, a hired la-
 bourer.
 Rutellus, a weapon.
- SABELLINA, sable.
 Sac, the lord's right to hold a manor
 court ; jurisdiction of a court ; a
 liberty ; a court for deciding causes
 or actions by grant of the King.
 The word occurs in the expression,
 "for heaven's sake," *i.e.*, cause.
 Saccellarius, a steward.
 Sacellum, a treasury.
 Sacellanus, fit Henrico VIII. à sacris.
 (A. S. i. 459.)
 Sacire, to apprehend ; arrest ; seize.
 Sacramentalis, bound by oath.
 Sacrarium, sanctum sanctorum, bema,
 adytum, *θυσιαστήριον*, the presby-
 tery ; tribune ; where the altar stood.
 Sacrista, the sacristan ; segerstane ;
 sexton.
 Saga, say ; a kind of cloth.
 Sagibaro, a justice.
 Sagina, a pack.
 Saginum, suet.
 Sagittarius, a swift galley.
 Sag v. sumarius v. soma v. sagi-
 narius, a pack or sumpter-horse ; a
 seam ; sun ; load.
 Sagnarius, a sumpter-horse ; as we
 say, summer beam for the beam
 which bears the principal weight.
 Sagum, a lay dress.
 Saio, tipstaff ; serjeant-at-arms.
 Saisire, to give possession ; seize.
 Sala, a hall.
 Salina, a salt-pan.
 Salsaria, salt-cellars ; saucers.
 Saltarius, a bailiff.
 Saltatorium, a feeding-crib for beasts
 of the chase ; a saltire.
 Salvamentum, safety.
 Salva guardia, safeguard ; a privilege
 signed by the King, granting pro-
 tection to a foreigner having a
 cause in his courts.
 Salvagius, salvage.
 Salvaticus, woodland.
 Salvus conductus, safe conduct ;
 license granted to a foreigner to
 visit and return from another
 country.
 Sanitum, thick silk.
 Sanctuarium, (1) asylum at the altar
 or in a church, granted by Honorius
 and Theodosius, 431 (Cod. Theod.
 lib. ix. t. 45, c. 4), and by P.
 Boniface V., A.D. 620 (Staveley,
 167, Riddle, b. vi., ch. vi. 704) ;
 (2) oath on the Gospels or relics ;
 (3) a terrier of lands ; (4) the sacra-
 rium.
 Sandalia, sandals.
 Sanguinare, to make gory.
 Sapientes, judges of the realm.
 Sanzachegus, a Turkish bey, "lord
 of the standard."

- Sarclare, to weed ; rake ; hoe. *
- Sarcophagus, a tomb. Eoburga Guthlaco sarcophagum plumbeum lintheumque transmisit, in quo post obitum suum locaretur. (A. S. i. 595.) Reponitur in sarcophago de marmore albo, in quo nulla reperitur junctura. (A. S. i. 601.)
- Sartare, to lop ; clear brushwood.
- Satrapa, a serjeant.
- Saulscot, money for a mass for the dead.
- Saunium, a weapon.
- Saunkfin, defect of lineage.
- Sawlscoot, legacy to a church in which the testator wished to be buried.
- Saxogonus, hexagonal.
- Saxon law terms explained. (A. S. i. 260-2 ; Gale, iii. 200.)
- Scabella, crutches.
- Scabellum ; ducitur ad scabellum, ubi inchoata confessionis forma. (Gale, i. 538.)
- Scabini, judges of assize.
- Scaccarium, the Exchequer.
- Scala, a scale ; dish.
- Scalarium, a staircase.
- Scaldingi, the Danes.
- Scamellum, a stool.
- Scambium, exchange.
- Scantio, a butler ; taster.
- Scapellare, to chop, cut.
- Scapton, a sceptre.
- Scapweld, *i.g.* leapgild.
- Scambiatores, bankers.
- Scamnum, a bench.
- Scapulare, a smaller kind of hood used by the monks when at work.
- Scap, scrip ; chattels ; property.
- Scara, a share.
- Scaramagium, surcoat.
- Scaramucia, an ambush.
- Scario, an usher.
- Scatslegi, termination of dispute.
- Sceatta, a Saxon coin.
- Sceithman, a pirate.
- Scematio, deformity.
- Scentum, a side of brawn.
- Shachum, snatching ; theft.
- Schaffa, a sheaf.
- Schala, a dish.
- Scheayuring, show of merchandize ; a levy on goods.
- Schippeshere, sheep-shearing.
- Schira, a shire ; a county. Alfred is said first to have divided England into shires.
- Schilpor, a knave ; esquire.
- Schildpeny, scutage ; tax on a shield.
- Schoppa, a work-shop.
- Scitha, a flux.
- Shireffe, the shire-reve.
- Shireman, the Governor of a shire ; lord-lieutenant.
- Scilla, v. Muta, a bell (Twysden, 141).
- Scinta, ploughed land.
- Scisellum, a chisel.
- Scitia, Scotland.
- Sclauma, a cloak.
- Sclavus, a slave.
- Scclusa, a close.
- Scoph, a sheaf.
- Scogilus, a scabbard.
- Scoriator, a butcher.
- Scotticatus, scourged.
- Scot, pay ; contribution ; tax.
- Scotal, an alehouse ; an exaction.
- Scotia, sometimes Ireland.
- Scrana, a pointed weapon.
- Scramasaxus, a ploughshare.
- Screena, a screened place.
- Scrinium, a shrine ; letter-bag ; circa collum scrinium portans quo literæ conventus continebantur. (Chron. Brak. p. 14.) Fecit scrinium quo S. Confessoris ossa locaret, in anteriori parte ex solido argento, jactis imaginibus. (A. S. ii. 16.)
- Scriba regis, the chancellor ; captain of the guard ; army surgeon.
- Scrippum, a scrip, bag.
- Scriptorium, the writing-room for making copies of books.
- Scrofa, an engine of war.
- Scrofa ducaria, the bell-wether.
- Scrutatores, annual commissioners, or visitors of the Gilbertines.
- Sculca, a skull ; cavalcade.
- Sculdais, a judge ; tax-collector.
- Scultetus, a judge.
- Scuria, a stable.
- Scuta, cups for warming water. (Durand. i. c. 30, 31.)
- Scutagium, shield service ; duty of a vassal to accompany his lord in the field ; money paid for exemption from knight service.
- Scutellum, a dish ; a portion.
- Scutifer, an esquire.
- Scutum, a shield ; penthouse.
- Scyphus, a flagon.
- Scyremote, the shire meeting.
- Seapwerp, a wreck.
- Seapsciph, a merchant vessel.
- Secretarium, a court-house ; chapter-house ; a sacristy ; *i.g.* conditorium.
- Secretarius, the auditor ; registrar ; chancellor ; sacristan.
- Secretum, the canon of the Mass.
- Secta, a suit at law or of livery. S. curiæ, the duty of a vassal to appear in his lord's court ; S. molen-

- dini, his duty to bring his corn to his lord's mill; S. comitatus, the county court; Una secta, a suit of vestments, including a chasuble, copes, tunics, albs, stoles, maniples, frontal and altar-cloth.
- Secundarius, the second person in the realm.
- Seculares, clergy who observed the decree of P. Nicholas II. c. 1059.
- Securitas, a guarantee.
- Secuus, imperfect; naimed.
- Sedes; Dominus decanus, residentiarii, præbendarii non residentes et vicarii obviaverunt ei nudipedi ad introitum cœmeterii juxta occidentalem portam templi, processionaliter chorus induxit eum ad sedem Episcopi. A.D. 1398. (A. S. i. 451.)
- Sedilia, benches; propter sedilia in Ecclesia rixantur multoties parochiani. Synod. Exon. 1287. c. xii.; the priests', deacons', and subdeacons' seats near the altar.
- Seiagiium, harbour-dues.
- Seisina, possession; investiture.
- Seisona, time; opportunity; courses of arable land.
- Selda, a window; merchant's shop or stall. Custos novi cum seldis ibidem. (A. S. i. 644.)
- Selio, a ridge or stick of land; a furrow.
- Sella, a saddle.
- Sellum. In primordiis monasticæ conversationis, quâdam die Dominicâ propter levitatem suam et rebellionem est injunctum sibi, ut super sellum in medio chori solus sederet. (A. S. i. 739.)
- Sempecta, a monk, of 50 years old, at Croyland, who was to have a chamber in the infirmary, a junior monk as a companion, and allowed to go about the monastery at will, cum frocco vel sine frocco. (Gale, i. 49.)
- Seneschallus, the major-domo; steward.
- Seniores, the ancients, or magnates of the realm.
- Sententiari, to give sentence.
- Sepositio, putting to pledge.
- Septimana, a week.
- Sequentia, the prose and thanksgiving used in the Mass at Easter, Pentecost, &c. The first are said to have been written by Robert, King of the Franks.
- Sergancius, a serjeant.
- Sericium, silk.
- Serjantia, serjeantry. S. major, military service from a vassal to the king, by which marshals, constables, and nobles held their tenure. S. minor, a tenure by which the vassal annually showed some preparation for service to the value of half a mark.
- Serjans v. Serviens, a grade in the court superior to the groom and page; a serjeant at law; a squire; a constable, bedel.
- Serilla, vessels caulked.
- Sermo, the sermon. Pronunciatur Evangelium et ex eo Sermo agatur. (Wilkins, Conc. i. 331.) Alienora Comitissa interfuit Sermoni in Capitulo. (Gale, ii. 206.)
- Serplath, a measure.
- Servitium, military feudal service; Serviens de manerio, a bailiff.
- Serrura, a lock.
- Serus, sorely-sad (ser, sorrow).
- Serviantiæ, Portarius s. Janitor. Cocus primus et secundus. Pistor primus et secundus. Pandoxator primus et secundus. Sartor primus et secundus. Lotrix. At Rochester, the offices called Serviantiæ, were in the gift of the Bishop. (A. S. i. 389.)
- Seso, a season.
- Sessorium, a seat.
- Set, but.
- Seucis v. Segutius, a large hound.
- Seuera, a sewer; water-channel; a server.
- Seures testamentalis, a covenant servant.
- Shavaldres, cavalier.
- Sextarius, a seam; a quart.
- Sexagena, a handful.
- Sigb, peace; surety; security.
- Sibula, an awl.
- Sicla, a veil; necklace; measure.
- Sigala, rye.
- Sigillarius, the Priory seal.
- Sigla, a veil.
- Sigillum, a seal; sign; signature; tap of a cask.
- Signum, a bell.
- Signettum, a signet; a ring for sealing.
- Signum pulsare, to ring the bell.
- Siligo, fine wheat.
- Siliquaticum, stallage; fee for setting up a stall.
- Silentarius, a secretary.
- Similare, to resemble; accompany.
- Siminellus, simnel or wastel bread; a roll of the best wheat.
- Simplicia festa, ordinary feasts. There were several classes of festivals: Duplicia, when the antiphons were

- twice repeated. Of the 1st class, when coincident festivals were not commemorated, were Christmas Day, the Nativity, Easter Day, Ascension Day, Whitsun Day, S. John Baptist, SS. Peter and Paul, All Saints', &c. Of the 2nd class, when simple feasts were commemorated, at Lauds only, the Circumcision, Trinity Sunday, the Purification, Annunciation, feasts of the Evangelists, St. Stephen, Holy Innocents, St. Michael, &c. Semiduplicia, when the antiphons were not doubled. Duplicia majora, St. Barnabas, &c.
- Sincellus (of the same cell), a title of brotherhood and honour given to a bishop.
- Sindon, fine linen ; a napkin.
- Sinistrare, to go to the left ; the reverse of dextrare.
- Sistarchia, a little chest.
- Sithcundus, akin.
- Sithcundman, a pioneer.
- Situla. Una situla argenti pro aquâ benedictâ cum aspersorio argenteo. (A. S. i. 642.) A pot ; pail.
- Skella, a bell.
- Skerda, a shard ; large piece.
- Smelido, stunted.
- Smoke-silver, the hearth-penny.
- Sneeda, a way ; cutting ; ceiling.
- Soc, right of the lord to hold a court ; franchise ; liberty ; a manor ; domain ; placitorum, a court baron.
- Socagium, heritable property ; a carucate of land ; tenure by service of husbandry ; holding by plough-service.
- Socamannus, a vassal.
- Soga, a rope.
- Solanda, two hides.
- Solarium, a lower chamber ; a floor ; upper room.
- Solei corrigiati, shoes with ornamental strings.
- Solidarii, soldiers (from sold, solidum, the monthly pay).
- Solidata, a soldier's pay ; land valued at three shillings a year.
- Solidus, a shilling.
- Solinus, a plough-land.
- Solmifacio, to sing the scale.
- Somarius, a sumpter horse.
- Somwilne, some one.
- Sonium, an impediment ; excuse.
- Sonare, to call ; shun ; refuse.
- Sopa, a shop.
- Sorpeni, payment for free pasturage.
- Sothale, a drinking bout, by which the bailiff raised money from the country folks.
- Sottus, a sot.
- Sotulare, a shoe ; boot ; slipper.
- Sounes, rateable.
- Spanga, a wall plate.
- Spanna, a span.
- Sparra, a spar ; little beam ; spear.
- Sparth, an Irish sword ; a spear.
- Spata, a sword.
- Spatarius, an armourer.
- Spel, a history ; narration.
- Spelda, bailey.
- Spenta, alms.
- Spera, a globe.
- Spicarium, a barn.
- Spindula, a pill.
- Spingarda, a military engine like a balista.
- Spigurnellus, sealer of the royal edicts.
- Spipachium, a pinnace (pinnata, as if winged, from its speed).
- Spinis circumdari, to cover with thorns as a sign of desolation and abandonment.
- Spiritualia, the privileges and functions of a bishop, derived from the Divine right or Ecclesiastical Law.
- Spurhunt, a dog for the chase.
- Squilla, a hand bell.
- Squinata, a sequin.
- Stable stand, a poacher's station to shoot the deer.
- Staca, a stake.
- Staffa v. stapha, a stirrup.
- Stabelatum, a buckstall ; toil.
- Stabulum ; in cujus superiori parte cameræ fuerunt serventium omnium abbatihæ, in inferiori parte stabulum erat pro equis abbatis in uno fine, in altero fine stabulum hospitum (ap. Croyland, c. 975) Gale, i. 53.
- Stacuma, an ancient charter.
- Stagnum v. Stagmen, tin ; a seat.
- Staga, a stag.
- Stagi, the senior officers of a chapter.
- Stallagium, fee for erecting a stall at a fair.
- Stallangiator, one who erects a booth.
- Stallaria, willow-beds ; pollards.
- Stallarius, Master of the Horse ; Grand Constable.
- Stallus, a seat ; place ; choir ; stall ; stable ; seats of the clergy, *συνθρονοι, συμψελλια*, subsellia. (Eusebius, Hist. Eccles. x. c. 4. 5. vii. 30 ; Greg. Naz. Somn. Anast. v. 4 ; Carm. Iamb. 23 ; Const. Ap. ii. 7 ; Theod. Hist. Eccles. vii. c. 3.)
- Stannaria, lead-mines ; copper-mines.
- Stannarium, a stannary.

- Stantaria, great candlesticks ; standard.
 Stapella, a stake.
 Stapula, a wool market.
 Starrum, a deed of acquittance to a Jew.
 Stationes, standing fasts, on Wednesdays and Saturdays.
 Stationariæ, perpetuas tam peculiares conventui quas Stationarias vocamus. (A. S. i. 146.)
 Statua v. stava, a staff.
 Status, station ; rank ; position.
 Staurum, stock.
 Steallera, a marshal.
 Stelta, national idiom ; style.
 Stellinga, an inclusive term for Frilingi and Lazzi.
 Steorbord, the right side of a ship ; the pilot, holding the tiller in his right hand and looking forwards had the bæc-bord (larboard), or port side, on his left.
 Steorsman, a pilot.
 Sterbrech, straying ; an obstruction.
 Sterlingus, v. Stirlensis, the legal standard coin, used in 1184.
 Steura, tribute ; tax.
 Stica, a stick.
 Stingdisint, belabouring with a stick.
 Stipendiarii curati, A.D. 1348. (A. S. i. 375.)
 Stoc et stovel, stocks and food.
 Stoffura, stuff.
 Stolium v. storium, store, a king's ship.
 Stulus classis, a fleet.
 Stot, a steed ; stallion.
 Stotarius, a stud-groom.
 Stopus, a cup.
 Stoutheres, a noble-hearted lord.
 Stowa, a place.
 Stradura, horse equipage ; housings.
 Stragulatus, striped.
 Strastura, journey-money.
 Strat, land near a river.
 Strata, roads ; a street.
 Strator, a quartermaster.
 Stratilectia, coverlets ; bedclothes.
 Strecman, a powerful man.
 Strepa, a stirrup.
 Strepere, to strip.
 Strepitus, stripping ; destruction.
 Stria v. stiga, a witch.
 Strigliare, to curry.
 Strilla, a bushel ; the double of a hoppa.
 Structus vestium, a suit of clothes.
 Strumentum, an instrument ; tool ; charter.
 Stuba, a hot-house ; stew.
 Stupare, to stop ; fasten ; tie.
 Sturgio, a sturgeon.
 Stureman, a steersman.
 Suatim, mutually.
 Subarrare, to give a secret pledge.
 Subastare, to sell by auction.
 Subditus, a vassal ; subject.
 Sublegerus, incestuous.
 Subboscus, underwood.
 Submanicatus, bound by the sleeves.
 Sub-regulus, a viceroy ; prince.
 Subsidiium, an aid ; a tax levied under emergencies of state ; tollage.
 Substantia, maintenance.
 Subtillare, to devise.
 Subtabula altaris S. Thomæ at Canterbury, 1338-70. (A.S. i. 143.) The retro, or post tabula, is the ornamental retable of wood highly ornamented, or of gold, affixed to the back of an altar, as the pall, antependium, or frontal, was a hanging in front.
 Subtalaes, ankle-boots.
 Subtileatus, done craftily.
 Subvavassores, vassals of knights ; esquires.
 Subvicecomes, under-sheriff.
 Succursus, succour.
 Sudarium, the veil attached to an abbot's staff to distinguish it from a bishop's staff.
 Sudes, a sty.
 Suetqua, relating to swine.
 Suffraganei, assistants ; bishops in an archbishop's province.
 Suffuratura, fur-lining.
 Suggesta calicis, wine and water.
 Suggestum, the sanctuary ; the pulpit.
 Sulhælmysse, plough-arms.
 Sulinga, a plough-land.
 Sulwa, a beam.
 Suma, a seam, or horse-load ; eight bushels.
 Sumagium, the sum total.
 Summonagium, duty upon carriage of grain.
 Sunmunitio, a citation.
 Suonpouch, a charter of peace.
 Supanus, the crown prince of Bohemia.
 Super-altare, Matt. Par. p. 108, 222, the stand for the cross and candles on an altar.
 Superaudire, to overhear ; to inspect.
 Supercingula, a surcingle.
 Superdicere, to accuse.
 Superdiction, writing over an erasure.
 Superhumeral, a pall.
 Superexceptus, contemptible.
 Superfodere, to be over-trustful.
 Superillustres, bishops, abbots, and abbesses.
 Superjurare, to clear by oath.

Supertenerere, to be behind payment.

Supertunica, a surcoat.

Supervisor, a surveyor.

Supellectile, furniture.

Superplusagium, surplus ; residue ; a corollary.

Supervictus, overcome.

Supervidere, to oversee.

Supervivere, to survive.

Suppellicium, a surplice.

Suppodaneus, a low stool.

Surgotum v. Surcotum, a corslet ; surcoat ; a knight's tabard.

Surtaria, a blazoned shield.

Suspensio, hanging.

Susana, superannuated ; worn out.

Suthdure, the south porch, often allotted to quests of ordeals, hundreds and counties, which could not be prosecuted in the king's court.

Susum, from above.

Swanimote, a forest court of swains, or forest freeholders.

Swathe, as much land as a mower can mow in a day.

Swerp, wreck.

Swiro, to swear.

Swulinga, a plough-land.

Syllabæ, letters.

Symbolum, the creed ; luminis, tax for the light-beam.

Symmista, a fellow-student ; secretary.

Synaxis, the Holy Communion.

Syncellus, the spiritual adviser of a bishop.

Syndici v. Defensores, persons who watched over the rights of the church.

Synodalia, payments to a bishop by persons cited to his synod.

TABARTA, a herald's coat.

Tabellio, a public servant.

Tabernacle, a canopied niche ; the receptacle for the pyx. W. Bateman, bishop of Norwich, consecrated 1343, contulit summo altari imaginem magnam S. Trinitatis in tabernaculo, totam de argento et deauratam. (A. S. i. 414.)

Tabernaculum, the tabernacle for the host.

Taborum v. **Taburcinum**, a tunic ; a drum ; tabor.

Tabula, a wooden rattle ; the ornamental front of an altar ; the altar slab.

Tabula plumbea, a sheet of lead.

Tabula rotunda, instituted by Roger Mortimer, 1279, at Keuilworth, and kept at Warwick by Edward I., 1281 ; the keep of Windsor Castle.

Tabulæ nudæ, a game like marbles.

Tabulatus ; erat ligneus tabulatus inter feretrum et magnum altare super quem duo cerei. (Chron. Brak. 78.)

Tabula magni altaris laminis aureis contexta A^o 870. (Gale, i. 22.) In capellâ Infirmorum spiritum extremum trahere cœpit Gundulphus Episcopus. Tabulâ igitur de more percussâ, ipsoque super cilicium posito, symbolo præmisso psalmos letaniamque monachi cantantes animæ commendationem incipiunt. (A. S. ii. 291.) Contulit Ecclesiæ suæ unam tabulam de auro plenam reliquiis, 1376-88. (A. S. i. 665.) **Tabula Sanctorum** cum magnis margaritis rubris et suppellicis minutas imagines in tabulâ supra altare (A. S. i. 652. c. 1349) ; ante altare (A. S. i. 624) ; 1293, altare splendidum splendidius efficitur per appositionem tabulæ Passionis. (A. S. i. 514.)

Taigni, thanes ; demesne-soldiers of the crown.

Tailium, a tax ; excise.

Tailla v. **Taliatura**, a piece of ground.

Talamus, a house. Unum Thalamum construxit juxta aulam ad hospites suscipiendos præter quam non licuit alicui muliere in hoc cœnobio hospitari. (Matt. Par. p. 1009.)

Taliare, to cut.

Talliæ, allowances.

Talliagium, a list of taxable persons ; a capitation tax ; the levy of the tax on hides of land ; excise.

Tallium, entailed.

Tallium v. **Talea**, a tally ; a piece of wood divided in two parts, and notched, in order to keep accounts, one portion being held by each of the parties concerned.

Talare, to take ; remove.

Talus, a slip of wood.

Tanganare, to adjure ; interrupt.

Tannare, to tan.

Tapetium, a rug.

Tapinagium, stealth.

Tarenus, a Neapolitan and African coin.

Tareta, a carrack (from carrum, a cart) ; merchant ship.

Targia, a target ; shield.

Tarra, a kiln.

Tassa, a heap ; rick ; mow ; cock ; stack ; a purse.

Tassare, to accumulate.

Tassellus, a tassel.

Taxa (τάξις), tax ; tribute levied in order.

Tegnio, athane.

- Tegulator, a tiler.
 Teinlanda, a thane's land.
 Telligraphia, terriers.
 Telon, toll.
 Telonarius, a collector of port-dues.
 Telonium, the right of buying and selling on one's own land.
 Telwork, works done by tale, by measure, or fixed numbers.
 Temporalia, the revenues of a bishop.
 Tenementum v. Tenentia, a farm held by a vassal from his lord in perpetuity, or terminable tenure, on condition of rendering certain customs; a freehold.
 Tenens, a tenant.
 Tenere per servitium, tenure by rendering certain services to the lord.
 Tenmentale, a tithing.
 Tensabilis, not mowed owing to a drought.
 Tenseria, *i. q.*, Tallagium.
 Tenus, a lot.
 Tethingpeny, the penny levied on a hundred by the sheriff.
 Terbichetum, a scold's stool. (Trebuchet.)
 Termini, law-terms; Easter; Trinity; St. Michael; St. Hilary. (1) From the eighteenth day after Easter to the Monday after Ascension Day. (2) From the twelfth day after Whitsun Day, and lasting nineteen days. (3) 9th or 10th Oct. to 28th or 29th Nov. (4) 23rd or 24th Jan. to 12th or 13th Feb.
 Tennarers, tenants of glebe land.
 Terra nova, land newly cultivated, or granted. T. testamentalis, land held by charter; bokland. T. vestita, land sown.
 Terrarius, a land-holder.
 Terrag, land-tax.
 Terrarium, a book containing a description of property and land; a catalogue.
 Terricidium, turf for fuel.
 Tersorium, a foot towel.
 Tertius denarius, a county tax.
 Testamentum, charter; legal instrument.
 Teston, eighteen pence.
 Textus, a register; a Book of the Gospels without gloss.
 Thabor, a tabor.
 Thaynus, a thane.
 Theada, people.
 Theam, children of a tenant.
 Theca, a shrine; reliquary. Abbas xv. Ricardus fecit unam thecam quam feretrum appellamus aureis imaginibus redimitam . . . et aliam thecam ex unâ parte deauratam ex aliâ verò ebore coopertam in quâ posuit relliquias. (Matt. Par. 1006.)
 Theclatura, a signature.
 Theftbote, compensation for theft.
 Themitiæ, fences of trees.
 Then, a servant.
 Thenecium, a dyke; row; hedge.
 Theolonicus, German.
 Thesauraria, a treasury.
 Theseus, June.
 Thinga, a lete; assembly.
 Thingus v. Theshindus, a thane.
 Third night aun-hynde, a guest for three nights; a domestic; household servant.
 Thiubda, theft.
 Thokey, a fish.
 Thol, telonium; toll.
 Threus (three), a grandson.
 Thrima, three shillings.
 Thrimsa, one-third of a shilling.
 Thumelum, a thumb.
 Thungregius, a provost; president.
 Thwertnik, opposition.
 Thynphadus, an official on the coast of Spain.
 Tiara v. Tri-regne, the Papal mitre; the first crown was added by Pope Damasus I., the second by Boniface VIII., 1294, and the third by Urban V., 1362.
 Ticinium, a bell for cattle.
 Tihindus, for Twyhindus.
 Tihla, accusation.
 Tilium, the lime-tree.
 Timberlode, the service of taking felled wood to the lord's house from the forest.
 Timbrellus, a small whale.
 Timbria, a number of hides.
 Tina, cloth.
 Tineman, a night gamekeeper.
 Tiparium, the seal attached to a Bull.
 Titulatus, appointed to a church.
 Titulus, a church.
 Todlanæ, twenty-eight pounds of wool.
 Toftus, the site of a house since removed; a clump of trees.
 Togilla, a cloth.
 Tollenum, a lift for drawing water.
 Tollutus, removed.
 Tolnetum, toll.
 Tolta, a writ for removing a suit from the Court Baron to the Sheriff's Court.
 Tonna v. Tonellus, a tun.
 Tonnagium, freight-money; freight-dues; customs.

- Tonoderach, a thief-catcher.
 Tonsus, made a monk.
 Torcare, to rub.
 Torchia, a torch.
 Torrale, a kiln.
 Tormentum, a machine for breaching walls.
 Torneamentum, a tournament.
 Tornare, to return.
 Torta, wattled.
 Tortum, wrong.
 Toscheoderach, a bedel.
 Towagium, fee for towage of ships.
 Trabes, a thrave of twenty-four sheaves; rood-beam; screen.
 Tracones, vaults.
 Tractus, a trace.
 Tradavium, a dowry.
 Traditio, transmission; presentation; treason.
 Traditor, a traitor.
 Tragulus, a Franciscan's habit.
 Traylbaston, a commission issued by Edward I. to take cognizance of breaches of the peace, trespass, acts of violence, &c. (from trawler, to hunt, and baston, a staff, to pursue with the rod).
 Tranex, a graft.
 Transilire, to be ordained per saltum to a higher without passing through an inferior order.
 Transitura v. Transversa, passage-money.
 Transitus, death.
 Transpassare, to go forward; to cross.
 Transpungere, to pierce.
 Transversum, toll for passengers.
 Transverum, toll for passage.
 Trassare, to trace; follow up.
 Tremum, the arm below the elbow.
 Trentale v. Tritennarium, an office of thirty Masses for the dead. A Trental, month's mind.
 Trepget, the trebuchet, an engine of war to destroy walls; a measure.
 Trespellus, with three bells.
 Trestella, a trestle.
 Treuga, a truce.
 Triare, to try a case.
 Triatores, triers.
 Tribatto, without bloodshed.
 Tribunal ecclesiæ, the sanctuary; the pulpit.
 Tributarius, one who pays rent.
 Tricenarium, a Mass said for the departed during three hundred days.
 Triclinium, the refectory.
 Triforium, the blind storey; the passage between a lower arcade and clear-storey or upper range of windows.
 Trigildum, triple compensation.
 Trimilehi, May.
 Triniumgeldi, compensation thrice nine-fold.
 Tripartium, a trivet.
 Tripes, a three-legged stool.
 Triphunt, a dog.
 Trisantia, part of a hall screened off into a recess.
 Triscalina, emancipation.
 Trisagium, the Ter Sanctus instituted by the Council of Vaison.
 Trista, the law of the chase; permission to hunt in the king's forest; an allotted station in the chase.
 Tristegum, a belfry; the third loft; a solar; chamber; cabin under the poop.
 Tristris v. Tritis, emancipation from forest service to the lord.
 Tritheriga, three hundreds; the tithing; ten families.
 Triturare, to thresh.
 Troia, a porker.
 Troiæ Pondus, twelve ounces in the pound.
 Trona, a balance.
 Troperium, the book of the Sequences.
 Troppum, a flock.
 Trotingus, a jester.
 Truffa, trifles.
 Trulla, a cupola.
 Trumpa, a trumpet.
 Truncus, a trunk; box.
 Trustis, fidelity.
 Tuellæ, linen cloths for the altar. (Reynold's Const. c. 5, de Cons. Dist. 2. c. 27; Lyndwood, Prov. App. p. 40.)
 Tulesamyt, flexible silk.
 Tullatus, removed.
 Tumbrella, a tumbrel; ducking-stool for scolds.
 Tun, a town.
 Tunginus, a judge; next in dignity to a count.
 Tungreivus, the town-grave or mayor.
 Tunnium, a cellar; tun.
 Tupus, tufo.
 Turba, turf.
 Turbaria, places for cutting turf.
 Turcopleir, an interpreter.
 Turibulum, a censer; incense was first used by Pope Leo III., 745. (Pol. Verg. b. v. c. viii.)
 Turnus, the turn.
 Turris; Turrim sive campanile in australi parte navis ad altitudinem vorticus Ecclesiæ (1449-68) con-

- summari fecit. (A. S. i. 415.)
 Extra turrin S. Georgii ignem in
 magnum campanile quod fuit ultra
 chorum per balistas traxerunt.
 (A. S. i. 399.)
 Tussare, to truss ; stuff ; pack.
 Twigild, a double compensation.
 Tygtlan, an accusation.
 Typhbysig, defamed.
 Typicare, to prefigure.
 Tyro, a knight.

 ULTIMUS HÆRES, the heir-at-law.
 Umbraculum, a canopy.
 Umbrarii, necromancers.
 Unceas ath, a kind of oath.
 Uncus pastoralis, a bishop's crook.
 Ungebodending, a court not named.
 Ungeld, outlawed.
 Unlage, injustice.
 Unlarich, illegal.
 Unnithing, a term of insult.
 Unwant, despair.
 Upland, dry and rising, in distinction
 to low marshy land.
 Urbs venerabilis, Rome.
 Urceolus, a phial.
 Urceus, a flagon.
 Urfers, large ships.
 Urtella, ordeal.
 Usa, a river.
 Usseriæ, ships of war.
 Uslect, an outlaw.
 Usare, to enjoy.
 Utfangthefe, a thief seized outside a
 manor.
 Utilitas, probity ; use ; profits.
 Utlagandi, outlawed.
 Utland, land on the manor held by
 tenants.
 Uttepe, escape.

 VACATIO, the time when the law
 courts are not sitting.
 Vacatura, a benefice shortly to be
 vacant.
 Vaccaria, cow-stalls.
 Vadia, wages.
 Vadiare, to pledge ; to wage.
 Vadiuin, a pledge. V. Remanens, a
 pledge not redeemed.
 Vala, ash-coloured.
 Valco, a hawk.
 Valecta, a valet ; a noble or king's
 ward (Gale, i. 337) ; a squire ; a
 varlet ; serving-man superior to the
 pagius and garcio.
 Valentia, value.
 Vallemantia, a dance.
 Valvasinus, a lesser vavassour ; the
 tenant under a great vavassour or
 captain.
 Valvasores (vas-als or door-keepers),
 feudal lords between a baron and a
 knight, who held under a king,
 duke, marquis, or earl.
 Vanga, a spade, *i. q.* fossorium.
 Vatarius, an outrider ; the king's
 fore-footman.
 Varda, a ward ; constitution ; parley.
 Vassallus, a vassal.
 Vassallus Dominicus, a king's baron.
 Vassaticum, feudal service.
 Vastellum, a canopy.
 Vastum, waste.
 Vecorin, forestalling.
 Vectigalisager, a freehold under con-
 ditions of certain rents and mode of
 cultivation.
 Vegarius, *i. q.* vicarius.
 Vegius, a tracker of lost cattle.
 Velamen, a nun.
 Veltris, a greyhound.
 Velum. There were several kinds of
 veils, (1) that which concealed the
 altar, (2) that which divided the sanc-
 tuary from the clergy, (3) that which
 parted the clergy from the laity
 (Ib. I. c. iii. § 35), (4) "a decent
 veil for Lent," Winchelsey's Const.
 c. 4, Sudbury's Const. c. 3, which
 hung before the chancel. (Alfred's
 Eccles. Laws, 877, c. 17 ; Const.
 Lanfranc. 1072 ; Wilkins, Conc.
 i. p. 332.) When a sermon was
 preached, a pannum separated the
 men and women in Gilbertine
 houses.
 Velvetum, velvet.
 Venarium, venison.
 Venatio, hunting.
 Venaria, hares, partridges, &c.
 Venditæ, v. venates, a tax on articles
 exposed to sale.
 Venella, a lane.
 Ventæ, markets.
 Ventricium molendinum, a windmill.
 Veregild, *i. q.*, weregild.
 Verboson, talkative ; loquacious.
 Verd, the right of cutting fuel in a
 forest ; and of feeding cattle in it.
 Vereda, a chariot ; plough (A. S.
 i. 771)
 Veredarii, verderers.
 Veredictum, the sentence of a jury.
 Verge, a staff.
 Veronica, the face of Christ upon the
 napkin.
 Verrus, a hog.
 Vervisa, a blanket.
 Vessada, a little ship ; fishing-tackle.

- Vesses, cloth.
 Vestiara, a maid-servant.
 Vestiarium, the treasury; vestry.
 Vestiarium prioris vocatum le Wardrop. (1490—1517, A. S. i. 148.)
 Vestimentum, a suit of vestments for the priest's choir and altar. (A. S. i. 62, 767.)
 Vestire, to invest.
 Vestita manu, full possession.
 Vestitum, profits.
 Vestura, proceeds.
 Vetare, to deny.
 Vetitum namium, unjust reprisals, or caption.
 Vetitus, unjust.
 Veuta terræ, an inspection of land.
 Viagium, a voyage.
 Vicarii, minor canons. Jo. Brughill Episcopus Lichesfeld. potestatem dedit Vicariis ut beneficia obtinerent unâ cum officiis suis Lichfeldiæ commorantes (c. 1398, A. S. i. 451.)
 Vicarius in Eccles. Well. singulis præbendariis ordinavit Jocelinus. (C. 1234, A. S. i. 564 n.)
 Viaticum, housel, the last sacrament.
 Vicarius, a viscount.
 Vice cancellarius, the Keeper of the Signet.
 Vice comes, a viscount, *i. q.* vice judex.
 Vice dominus, a vidam; vicar-general; major-domo; representative. King Alfred divided the vidams into justices and viscounts.
 Vicesor, a representative; deputy.
 Vicinitas, a neighbourhood.
 Victuale, food.
 Vigerius, magistracy.
 Villa, a manor; a village, *v. fiscalis*, *v. regii fisci*, belonging to the crown, *v. regis*, the King's court.
 Villanus, an inhabitant; a rustic; a holder on servile tenure.
 Villanum iudicium, a sentence that carries ignominy with it.
 Villatæ, inhabited villages.
 Villenagium, servitude.
 Villicaria, a bailiff's dues.
 Villicus major, a mayor.
 Villuse, coarse cloth.
 Vinea, venit ad Meldunum quidem monachus Græcus: hic primus auctor vineæ fuit, quæ in colle monasterii ad aquilonem vicino sita plures duravit annos. (Ang. Sac. ii. 37.)
 Vinna, a stage for catching fish.
 Violator, a player on the viol.
 Virgata, a yard.
- Virgata, yard land, measuring from twenty to thirty acres.
 Virgator, a verger.
 Viride, green-like; in a forest; leaves or grass fed on by the deer.
 Viride et siccum, growing trees in leaf and dry timber.
 Viridigarius, a verderer; a sub-officer to the forester who took charge of the fellings.
 Virines, *i. q.* barones.
 Visitare, to make a present.
 Visitatio, a commission of inquiry.
 Visnetum, neighbourhood.
 Visores, bailiffs in a forest.
 Visus franciplegio, inquisition whether all adults of twelve years and upwards have given surety for good conduct to the King.
 Vitalia, *i. q.* victualia.
 Vitalicum, a widow's jointure.
 Vitellarius, one who sells articles of food.
 Vituli, sailors.
 Vitulinum, vellum.
 Vivarium, a park; warren; stud.
 Vocatus, an advocate; patron.
 Vodegeldum, the tax on trees.
 Volgrenum, wheat not thoroughly threshed.
 Vorsinetum, neighbourhood.
 Vollehen, military feudal tenures.
 Voluptare, to delight.
 Volta, vaulting. Alexander ecclesiam Lincoln. reparando lapideis firmiter voltis primus involvit (A. S. ii. 417).
 Volumen, a roll.
 Vomerula, a blunted lance.
 Voranta, half a yard.
 Vorantina, a cook shop.
 Votivus maialis, a porker.
 Vulgalis, *i. q.* vulgaris.
- WACTA, watches; sentinels.
 Wadio, to pledge; pawn.
 Wadrus, waters.
 Waga, a measure of wool and cheese.
 Waif, derelict; wreck.
 Wainagium, waggon-harness; a servant's property; tillage; land anciently ploughed; farm implements.
 Wainare, to gain.
 Waitefe, pay of a sentinel.
 Wairvata, goods thrown down by thieves.
 Waiviaria, a woman outlaw.
 Waiviare, to waive; throw away leave.

- Wakes, harvest merry-making; the Sunday after the feast of the dedication of a church.
 Walapauz, concealment or disguise of the features.
 Walaraupa, stripping a dead body.
 Walda, a wood; weald.
 Waldach, woodland.
 Waliscus, a knight; aide-de-camp.
 Walleshena; parentela interfecti; a part of Wales; pasture for cows.
 Wallia, a sea-wall.
 Wallus, a stranger (wealh).
 Wambasia, a dress.
 Wannagium, produce of cultivated ground; a wain.
 Wannus, a fan.
 Waranio, a stallion; charger.
 Wapentachium, a hundred (a Danish term).
 Wapinschaw, an armed muster.
 War, a weapon; defence.
 Wara, a land-measure; w. libera, a tenure in which rents are daily doubled, trebled, &c., accordingly as they are in arrears.
 Warantia, a guarantee.
 Warentizare, to guarantee.
 Warda, wardership; wardship; an award; a ward.
 Wardemotus, an assembly of the wards.
 Wardectum, land out of cultivation.
 Ward-penny v. warpen, v. warpond, fees paid to the viscount for castle-guard and sentry duty.
 Wargus, an exile.
 Warduit, exemption from garrison-duty; fine for neglect of guard.
 Ware, sea-weed.
 Warrenna, right of hunting over one's own land; a preserve for hares and rabbits.
 Waringi, exiles.
 Was, a pledge.
 Wasingfroiates, alongshore.
 Wastel bread, the best kind of wheaten bread.
 Watergagium, watercourse; drain.
 Wavium, a waif.
 Wax shot, money for keeping up tapers in a church.
 Wealreat, a tomb-breaker; body-snatcher.
 Wegstura, a tax.
 Wehadine, a bet.
 Wendus, a large extent of land.
 Wenunga, appeal to a higher court.
 Weorth, a town.
 Wera, a weir.
 Werefaccio, manslaughter.
- Weregelfeaf, the price of redemption of his life by a thief.
 Weregildum v. widigilt, mulct for murder.
 Werhades, initiated.
 Werelada, clearing oneself of a charge of murder; court of award in cases of manslaughter.
 Werpio, castaway.
 Werragium, wharfage.
 Werra, war.
 Werrinus, warlike.
 Wharfa, an exchange or market on the shore; a wharf.
 Whassum maris, the sea-coast.
 Wic (vicus), a town; bay; castle; wood; station; place.
 Wichencraft, witchcraft.
 Witchterthilda, recrimination; counter-charge.
 Widerbora, manumitted; freed.
 Wifa, the signal for an auction.
 Wifare, to signal.
 Wig, a bay; wood.
 Wigler, an augur; seer.
 Wigreve, wood-reeve.
 Wigwones, inhabitants of a bay.
 Wiken, a little bay.
 Willz, a tolerably good horse.
 Winchisul, a pillar inside of a house.
 Wienagium, wine-duty.
 Wiscardi, knights-errant; free lances.
 Wista, half a hide.
 Wita, penalty; mulct; fine; forfeit.
 Witerden, a tax imposed with consent of the Witenagemot.
 Witetheon, a serf.
 Withernum, a king's writ.
 Wittemon, dowry.
 Witteschaldh, the leviars of a fine.
 Wladarius, a bailiff.
 Wonge, a field.
 Wones, inhabitants.
 Woodgildum, payment for license to remove wood.
 Woodward, the chief forest officer.
 Worth, a court; house.
 Wulvshed, an outlaw.
 Wrekum, wreck.
 Wultava, a wound in the face.
 Wultwaf, covering of the head.
 Wurth, a house.
 Wykettum, a little door.
- XAMITUM, rich silk.
 Xenia, gifts; offerings.
 Xenodochium, a guest-house.
- YEMALE, winter.
 Ysicius, a salmon.

Yssartum, *i. q.*, essartum.
Yvernagium, winter-corn.

ZABA, a coat of mail.
Zabellum, sables.
Zalamella, shawms.
Zanæ, mercenaries.
Zancha, a slipper.
Zavarium, an armoury.

Zinzida, sponges.
Zongenzuzht, testimony ; witness.
Zouche, a dry stick.
Zuchra, sugar.
Zupa, a cloak.
Zurba, a turf.
Zygostates, the inspector of weights
and measures.
Zythum, beer.



MEDIÆVAL GEOGRAPHY.

- ABALLARA, Appleby.
Abdera, Adra (Spain).
Abellinus, Avellino.
Abrincæ, Avranches.
Absorum, Osero.
Abulum, Avila.
Achadia, Achonry.
Acon, Acre.
Accita, Guadix.
Adurni Portus, Aldrington.
Adurum, Ayre.
Ædua, Autun.
Ænhamum, Ensham.
Agatha, Agde.
Agrigentum, Girgenti.
Aladum, Killala.
Alaunus, Cherbourg.
Albania, Scotland.
Albalanda, Blanchland.
Albia, Albi.
Ambianum v. Samarobriva, Amiens.
Amboglanna, Ambleside.
Anderida, Pevensey.
Andegavum, Angers.
Andevagum, Anjou.
Antipolis, Antibes.
Aprutinum, Teramo.
Aqua Sexta, Aix.
Aquæ Solis, Bath.
Aquileia, Aquilea.
Aquinnum, Buda.
Aquum, Acques.
Arausio, Orange.
Ardachia, Armagh.
Arelate, Arles.
Armachia, Armagh.
Arrebate, Arras.
Arthfertia, Ardfert.
Arvernia, Auvergne.
Asturica, Astorga.
Atrebatum, Arles.
Aucum, Eu.
Audemoropolis, St. Omer.
Augustanum, Augsburg; Aosta.
Augustodunum, Autun.
Augustoritum, Limoges.
Aurelia, Orleans.
Ausum, Vich.
Autissiodorus, Auxerre.
Auxum, Auch.
Avallonia, Glastonbury.
Avaricum, Bourges.
Avenio, Avignon.
Axelodunum, Hexham.
- BAIOCA, Bayeux.
Barcinona, Barcelona.
Barium, Bari.
Basilea, Basle.
Bebbanburgha, Bamborough.
Belgica, Biscay.
Bellalanda, Byland.
Bello Capite, Beauchief.
Bellovacum, Beauvais.
Bellum, Battle.
Bellus Locus, Beaulieu.
Belnium, Beaune.
Berechinga, Barking.
Berlintona, Burlington.
Besiarum, Bearn.
Bigerrum, Tarbes.
Bisuntium, Besançon.
Biterræ, Beziers.
Bituricum, Bourges.
Blesæ, Blois.
Bonnæ, Bonn.
Bononia, Bologna; Boulogne.
Borgetomagus, Worms.
Bracara, Braga.
Brincenburga, Brinkburne.
Brivates, Brest.
Brixia, Briesse; Brescia.
Brocenbrigga, Pontefract.

- Brugum, Bruges.
 Burdegala, Bordeaux.
 CABILLO, Chalons sur Saône.
 Cadomus, Caen.
 Cadurcum, Cahors.
 Cæsarangusta, Saragossa.
 Cæsarodunum, Tours.
 Cæsaromagus, Beauvais.
 Caer Brillinon, Bristol.
 Caratauc, Sarum.
 Ceint, Canterbury.
 Cri, Chichester.
 Dorm, Dorchester.
 Ebrauc, York.
 Gloru, Gloucester.
 Golden, Colchester.
 Granth, Cambridge.
 Guent, Winchester.
 Guiragon v. Gorangon, Worcester.
 Keat, Canterbury.
 Legion, Chester.
 Legion Guar Usic, Exeter.
 Lerion, Leicester.
 Ligualid v. Liul, Carlisle.
 Liut v. Lud Coyt, Lincoln.
 Lud, London.
 Lundein, London.
 Maunguid, Manchester.
 Miricep, St. Albans.
 Palodour, Shaftesbury.
 Segent, Silchester.
 Calagurin, Calahorra.
 Calle, Oporto.
 Calleva, Silchester.
 Calpe, Gibraltar.
 Camalodunum, Colchester.
 Cambria, Wales.
 Cameracum, Cambray.
 Campaniacum, Cognac.
 Cantium, Kent.
 Cantuaria, Canterbury.
 Capreæ Caput, Gateshead.
 Carcæsum, Carcassone.
 Cardulia, Carlisle.
 Carisiacum, Cressy.
 Carnotum, Chartres.
 Carocotinum, Havre de Grace.
 Carrossum, Charroux.
 Casa Candida, Whitherne.
 Cassilia, Cashel.
 Cassiterides, Scilly Isles.
 Castra Noricorum, Nuremburg.
 Catalaunium, Chalons sur Marne.
 Cenomanium, Mans.
 Centumcella, Civita Vecchia.
 Cerasium, Cerisy.
 Certesia v. Cirotésige, Chertsey.
 Cestria v. Deva, Chester.
 Cicestria, Chichester.
 Civitatum, Ciudad Rodrigo.
 Claromontium, Clermont.
 Claudiocestria, Gloucester.
 Clausentum, Southampton.
 Clochoria, Clogher.
 Clonia, Cloyne.
 Cluanum, Clonmacnoise.
 Clusium, Chuisi.
 Colonia Agrippina, Cologne.
 Columbria, Coimbra.
 Colun, Colchester.
 Coronia, Landskrona.
 Compendium, Compiègne.
 Complutum, Alcalá.
 Confluentia, Coblenz.
 Conimbrica, Coimbra.
 Convenum, Comings.
 Corcugia, Cork.
 Corduba, Cordova.
 Corinum, Cirencester.
 Cosedeæ, Coutances.
 Cridia, Crediton.
 Cunacestria, Chester-le-Street.
 DALARADIA, Connor.
 Dara, Kildare.
 Daun, Doncaster.
 Demercia, Southwater.
 Dertosa, Tortosa.
 Derum, Derry.
 Dionysiopolis, St. Denis.
 Divio, Dijon.
 Divodunum, Metz.
 Dorcestria v. Dorkinga, Dorchester,
 Oxon.
 Dorobernia v. Dubris, Dover.
 Duacum, Kilmacduagh.
 Dunelmum, Durham.
 Dunum, Down; Château Dun.
 Durnovaria, Dorchester, Dorset.
 Durobrivæ, Rochester.
 Durocortorum, Rheims.
 Durovetrum v. Dorobernia, Canterbury.
 EBLANA, Dublin.
 Eboræ, Evora.
 Eboracum, York.
 Ebrodunum, Embrun.
 Ebroicum, Evreux.
 Eburum, Olmutz.
 Eldua, Autun.
 Elenum, Perpignan.
 Elguensis, St. Asaph.
 Eliberis, Seville.
 Emerita Augusta, Merida.
 Emilia, Ravenna.
 Enagdunum, Annaghdown.
 Engolismus, Angoulême.
 Epauna, Epaoe.
 Erphordia, Erfurt.
 Eubonia v. Mevania, the Isle of Man.
 Exonia v. Excestria, Exeter.

FESULUM, Fiesole.
 Flaviobaga, Bilboa.
 Flexum, Presburg.
 Florentia, Florence.
 Floriacum, Fleury.
 Fontana v. Fonticuli, Wells.
 Forum Julii, Friuli; Frejus.
 Frankfordtia, Frankfort sur Maine.
 Fuxum, Foix.
 Fynnabora, Kilfenora.

GABALUM, Mende.
 Galwodia, Galloway.
 Genua, Genoa.
 Gemmeticum, Jumiéges.
 Gerunda, Gerona.
 Gesoriacum, Boulogne.
 Glocestria v. Glovernia v. Glevum,
 Gloucester.
 Glyndelacus, Glendalough.
 Granata, Granada.
 Gratianopolis, Grenoble.

HAFNIA, Copenhagen.
 Hagustaldunum v. Hestoldseham,
 Hexham.
 Hamtuna, Southampton.
 Hasloum, Christiania.
 Hedtfeldtia, Hatfield.
 Hemelacum, Enly.
 Herdfortia, Hertford.
 Herbipolis, Wurtzburg.
 Hierosolyma, Jerusa em.
 Hildenesimum, Hildesheim.
 Hispalis, Seville.
 Hrofa, Rochester.

ILERDA, Lerida.
 Ingena, Avranches.
 Insula, Lisle.
 Insula, Isola.
 Isarisca, Munich.
 Isca, Exeter.
 Isca Legio Augusta, Caerleon.

JULIOMAGUS, Greno le.
 Justinopolis, Capo d'Istria.
 Juvaira, Salzburg.

LANDAVA, Llandaff.
 Lanucllum, St. Asaph.
 Laonia, Killaloe.
 Laudanum, Laon.
 Laudavum, Llandaff.
 Laudum, Lodi.
 Lauriacum, Lorriss.
 Laus Pompeia, Lodi.
 Lausdunum, Loudan.
 Legecestria, Leicester.
 Legio, Leon.
 Legion Guar Usic, Exeter.

Lemoricæ, Limoges.
 Leodium, Liège; Leeds.
 Leonis Monasterium, Leominster.
 Lerion, Leicester.
 Lexovium, Lisieux.
 Ligualid, Carlisle.
 Liminum, Poitiers.
 Lindum, Lincoln.
 Liut Coyt, Lincoln.
 Lingacopa, Linkoping.
 Lingonæ, Langres.
 Locus Lætus Sti. Edwardi, Netley.
 Loegria, England.
 Lotharingia, Lorraine.
 Ludum, Louth.
 Lugdunum, Lyons.
 Lugdunum Batavorum, Leyden.
 Luguvallum v. Luguballia, Carlisle.
 Lundein, London.
 Lutetia, Paris.

MACLARIUM, St. Omer.
 Macra, Fines.
 Magalena, Montpellier.
 Magdunum, Melun.
 Magfeldium, Mayfield.
 Mancunium, Manchester.
 Marchiacum, Marsac.
 Marionis, Hamburg; Weismar.
 Marobudum, Prague.
 Massilia, Marseilles.
 Matiscona, Maçon.
 Matritense, Madrid.
 Maturini, Marpur.
 Mechlinia, Malines.
 Mediolanum, Milan.
 Mediomatrix, Metz.
 Meldi, Meaux.
 Melodinum, Melun.
 Meldunum v. Maidulphi, Derby;
 Malmesbury.
 Melphis, Melfi.
 Melsa, Meaux.
 Memphis, Cairo.
 Menevia, St. David's.
 Meduin, Meath.
 Metæ, Metz.
 Mimatum, Mende.
 Moguntia, Mayence.
 Mona, Anglesea; the Isle of Man.
 Monasterium, Munster.
 Mons Peupalanis, Montpellier.
 Mons Regalis, Monreale.
 Montis Albani, Montauban.
 Moscovia, Moscow.
 Mosomum, Mouson.
 Motina, Terouenne.
 Murevia, Moray.
 Mutina, Modena.

NAMURCUM, Namur.

Nannetes, Nantes.
 Narbo, Narbonne.
 Neapolis, Naples.
 Nemausus, Nîmes.
 Nidrosium, Trondhjem.
 Niviomagus, Spires ; Nimeguen.
 Noviomum, Noyon.
 Novus Locus, Newstead.
 Novus Mercatus, Newmarket.

OLISIPPO, Lisbon.
 Orbetum, Orvieto.
 Orcades, Orkneys.
 Osca, Huesca.
 Ovetum, Oviedo.
 Oxonium, Oxford.

PADERBONA, Paderborn.
 Palentia, Palencia.
 Pampilona, Pampeluna.
 Papia, Padua.
 Patavium, Pavia.
 Petuaria, Beverley.
 Pharum, Whitby.
 Pictavium, Poitiers.
 Pisa, Pisa.
 Pisciacum, Poissy.
 Placentia, Placenza.
 Pompeiopolis, Pampeluna.
 Portus Magnus, Portsmouth.
 Posenum, Presburg.
 Præneste, Palestina.
 Praga, Prague.
 Pulchra Vallis, Beauvale.
 Pulchrum Visu v. Belvedeira ; Belvoir.

QUENTINOPOLIS, St. Quentin.

RADINGA, Reading.
 Rathbotum v. Rapotum, Raphoe.
 Regulbium, Reculver.
 Ad Ripam, Ripon.
 Ravenna, Ravenna.
 Redonce, Rennes.
 Regium, Riez ; Aix.
 Rhemi, Rheims.
 Ritupia, Richborough.
 Rossa, Ross.
 Rotomagus, Rouen.
 Roffa v. Rovecestria, Rochester.
 Rupella, Rochelle.
 Rutum, Rhodes.

SAGIUM, Seez.
 Salebea, Selby.
 Salegunstadium, Selengsted.
 Salisbrugum, Saltzburg.
 Salmanticum, Salamanca.
 Salmurium, Saumur.
 Salopia, Shrewsbury.

Sanctus Laudus, St. Lô.
 Santones, Saintes.
 Saponaria, Savonieres.
 Sarum, Salisbury.
 Saviniacum, Savigny.
 Scapeia, Shepey.
 Sceptonia, Shaftesbury.
 Sedenum, Sedan.
 Sedunum, Syon.
 Segovia, Segovia.
 Senæ, Sienna.
 Senonæ, Sens.
 Silvanectum, Senlis.
 Sorbiodunum, Old Sarum.
 Spalatum, Spalatro.
 Sparnacum, Epernay.
 Spoletum, Spoleto.
 Stampæ, Estampes.
 St. Stephani Fanum, Launceston.
 Streonshal, Whitby.
 Strigonium, Gran.
 Suessiones, Soissons.

TARRACO, Tarragona.
 Taurinum, Turin.
 Tegiste, Trieste.
 Telo Martius v. Tolonum, Toulon.
 Theokesburia, Tewkesbury.
 Thorneia, Thorney ; Westminster.
 Theodonis Villa, Thionville.
 S. Theodoricus, S. Thierry.
 Theodorum, Wells.
 Tiburtum, Tivoli.
 Ticenum, Pavia.
 Tirbrunum, Kilmore.
 Tornacum, Tournay.
 Toletum, Toledo.
 Tolosa, Toulouse.
 Transacanthum, Pesth.
 Træcæ, v. Tricassium, Troyes.
 Trajectum, Utrecht.
 Tremonia, Dormond.
 Trenorchium, Tornaus.
 Treva, Lubeck.
 Treviri, Trèves.
 Tridentum, Trent.
 Trosleium, Trosby.
 Tullum v. Leucorum, Toul.
 Turiasso, Tarragona.
 Turones, Tours.
 Twyneham, Christchurch, Hants,

UTICA v. Ucetum, Usez.
 Ultonia, Ulster.
 Uriconium, Wroxeter.

VALENTIA SEGULAUNORUM, Valence.
 Valentia Contestanorum, Valencia.
 Vallis Oleti, Valladolid.
 Vasio, Vaison.
 Vectis, the Isle of Wight.

Venetica, Vannes.	Vienna Allobrogum, Vienne
Venetice, Venice.	Vigornia, Worcester.
Venta Belgarum, Winchester.	Villa Faustini, Bury St. Edmund's.
Venta Icenorum, Norwich.	Vintonia, Winchester.
Venta Silurum, Caerwent.	Viceburgum, Wurtzburg.
Vercellæ, Verceilles.	Vormatia, Worms.
Verovicum, Warwick.	Vratislaria, Breslau.
Verulamium, St. Alban's.	
Vesontium, Besançon.	WARA, Wareham.
Vezeliacum, Vezelay.	Windlesoria, Windsor.
Vindobona, Vienna.	Wimniica, Wenlock.
Vindogladia, Wimborne.	Wigornia, Worcester.



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ERRATUM.

Page 45, 29th line, *after* “and unoccupied,” *add* “by the clergy, it being allotted to the laity.”

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In marble inlay Italy also is very rich, with its white lace-work on coal-black grounds, its signs of the zodiac, wheels of fortune, and flaunting heraldic emblems, its red and black roundels and lozenging and general geometric puzzle-work, where order looks harmoniously thrown into pleasing confusion. Rome, Ravenna, Lucca, are all full of specimens, and on the facade of the Pisa Duomo it is used with a zebra effect on large surfaces of wall. The early pavements of Siena have the figures cut in outlines, filled in with mastic; the ground is white, and the grey marble inlaid stands for shadows. They look like designs for huzh brasses. In the Florence Campanile the tower becomes a mere show-card of geometric patterns, so redundant and beautifully overdone is it. In pavements it soon got worn out, but it is admirably fitted for monumental slabs within rails or on walls, and sometimes for the rarer spots in external wall surface, as round an arch or over a door. In one beautiful instance, in the Baptistry pavement in Florence, there is a great zodiacal circle of this inlay originally marked with incised lines. A double row of arches and columns radiate from the centre, the basis of the outer columns resting on the centre of the arches of the innermost circle, the whole being filled in with foliated ornament, in which are inserted the twelve zodiacal signs, and said to have been once part of a sun-dial.

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